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ABSTRACT

This book presents 20 cases that address racism in one form or another. Many of the cases are from actual experience. They are intended to bring out actual or possible solutions so that student teachers, novice teachers, and seasoned teachers can find ideas for solving racist problems in their classrooms. The first part focuses on the early years, including cases on parent participation in a neo-Nazi group, cultural influences on parental reactions to student problems, name calling, and stereotypes. The second part focuses on the middle years, offering cases on such issues as cultural differences in expectations for girls, who is honored and why, the new student in class, and the socioeconomically disadvantaged. The third part looks at the high school years and presents cases on such issues as responding to racist comments; us versus them; mainstreaming, gangs, and racial differences; biracial feelings; historical discrimination; lessons learned from Pearl Harbor; who needs help on the PSAT; and reverse discrimination. The fourth section examines teacher education courses, offering cases related to gambling as a source of funding for schools, romanticizing an outlaw, the responsibility to recognize stereotyping, and tracking. (SM)

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RACISM IN THE CLASSROOM

CASE STUDIES

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EDITORS
NANCY L. QUISENBERRY
D. JOHN McINTYRE

CASES AUTHOR
GWENDOLYN M. DUHON

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EDITORS

NANCY L. QUISENBERRY

D. JOHN McINTYRE

CASES AUTHOR

GWENDOLYN M. DUHON

CONTRIBUTORS

Jerry Aldridge, Violet Anselmini Allain, Anthony G. Baxter, Jacqueline Blackwell, Christie Bowen, Nichelle Boyd, John A. Bucci, Charles Calhoun, Fredda Carroll, Sunya T. Collier, Jackie L. Cox, Dorethea Davis, Erskine S. Dottin, Rose M. Duhon-Sells, Carol B. Egan, Bessie L. Gage, Anne Richardson Gayles-Felton, Kimberly Gray, Cathy Gutierrez-Gomez, Phyllis Y. Hammonds, Robert D. Hilliard, Charlotte Holley, Mary P. Hoy, Lijun Jin, Linda Walls Joshua, Lynn Kirkland, Beverly J. Klug, Patricia J. Larke, Carl E. Leslie, Betty Lightfoot, Diógenes Cândido de Lima, Fannye E. Love, Francine Giles Madrey, Angel Marjanovich, Paula S. Martin, P. Rudy Mattai, Phil Metcalf, Barbara Meyers, Loren Miller, Jill Mizell, Deborah A. Moberly, Cathy Mogharreban, Harry Morgan, Laurie Mullen, Kathryn Newman, Terrell M. Peace, James D. Quisenberry, Jill Quisenberry, Julie Rainer, Maria G. Ramirez, Art Sánchez, Ruth R. Saxton, Carla Cooper Shaw, Bobbie C. Smothers, Porter Lee Troutman, Jr., Neari François Warner, Claudia A. Warren, Sally Washburn, Adrian Watkins, Gwendolyn Webb-Johnson, and Elizabeth A. Wilkins

Association of Teacher Educators
1900 Association Dr., Ste. A11
Reston, VA 20191
703-620-3110

Association for Childhood Education International
17904 Georgia Ave., Ste. 215
Olney, MD 20832
800-423-3563 • www.acei.org

Anne W. Bauer, ACEI Editor
Bruce Herzig, ACEI Editor
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Foreword

Following the publication of *Educators Healing Racism*, the editors and authors of the book made presentations at conferences held by the Association of Teacher Educators and the American Association for Colleges of Teacher Education. At one of these presentations, a panel of the authors used some case studies on racism in the classroom as a tool to involve the audience. The participants became very involved in the process, and a number of good suggestions and ideas for solving the problems emerged. It occurred to me that a book of such cases with accompanying ideas for handling the situations in the classroom could be very helpful to teachers, especially student teachers and novice teachers.

Out of this setting, *Racism in the Classroom: Case Studies* was born. Gwendolyn M. Duhon had been using cases in her classroom and agreed to prepare additional ones so that we might have a wide range to present to potential respondents. All of the cases in this book were prepared by Gwen.

We then sought respondents from throughout the United States to offer their recommendations for handling the situations described in the cases. Student teachers, teachers, teacher educators, graduate students, and some administrators were invited to respond to a case. They were asked to write a response to the specific case sent to them, and to elaborate on their rationale so that readers would understand the basis for their responses.

The responses vary, depending upon the experience of the respondent and their thinking about the case. Short biographies of the respondents can be found at the end of the book so that readers will have some idea of their backgrounds and interests.

As the cases were received, D. John McIntyre and I edited them and prepared the discussion questions at the end of each chapter. The cases were grouped by the age of the child in the case or, for the last part, by teacher education courses.

John, Gwen, and I are grateful to the respondents for their contributions to this book. It is our hope that it will give new teachers ideas for healing racism in their classroom.

—***Nancy L. Quisenberry***

Introduction

American society is extremely diverse, and becoming more so each day. The 2000 U.S. Census reveals just how much change has occurred in the United States since the 1990 census. Such diversity is increasing in other countries as well. As the walls that held people in—as well as out—have come down, diversity has increased across the globe. The news on television is full of the problems brought on by differences between races and ethnic groups. When these problems are manifested in the classroom, they have a profound effect on the children. Learning is impeded, self-esteem is lowered, and prejudices and prejudicial behavior are passed on to another generation.

For too long, we have been content to deal with racial problems from the perspective of multiculturalism. We have acknowledged diversity in society, and attempted to address the problem by providing teachers and teacher candidates with courses and programs on multicultural education. But we have failed to address racism head-on. We have failed to acknowledge that despite the progress made in the United States since desegregation in the 1960s, racism exists and is manifested daily in our classrooms and education programs. How do we confront the *R* word and all of its ramifications? Every one of us has been involved in acts that can be considered racist. Classroom educators must be aware of their own attitudes and behaviors, and how these might affect a culturally diverse student population.

In this book, we present 20 cases that address racism of one form or another. Many of these cases are from actual experience. We have used these cases to bring out actual or possible solutions so that student teachers, novice teachers, and teachers who want a fresh look at an old problem can find ideas for solving racist problems in their own classrooms. Some readers will disagree with our choices or with the way the cases have been described. Nevertheless, they provide a valuable starting point for discussion and preparation.

Part I addresses experiences with younger children. One child's father is in a neo-Nazi group, which seems to cause a change in his son's behavior after he has visited with the father. Another problem stems from cultural differences. Chika's family is from Africa and their expectations differ from the school culture in which she is placed. In another case, name-calling on the playground presents a problem for a 3rd-grade teacher. And finally, a clash of cultures and misunderstandings between kindergartners and a visiting parent from India are addressed.

Part II addresses experiences with older elementary children. Lupe's case presents another cultural clash concerning the expectations for girls from her native culture. Another cultural clash occurs as students discuss who should be honored during Black American History Month. A third case focuses on a new student in class who is having difficulty adjusting to a new language and a new setting. The final case in this part presents problems of homelessness, name-calling, and everyday survival that arise when a familiy's economic circumstances change.

Part III address problems that can occur in high school or with high school-age youngsters. Julian, an African American, experiences name-calling and jeers from his white peers and ends up in the principal's office. Gina is a student teacher who begins to doubt her effectiveness as an white teacher in

a predominantly African American inner-city school. Alan's case involves special education designations and racial name-calling. Lianna represents the feelings of a biracial child in a literature class discussing *Black Like Me*. The next two cases explore feelings stemming from family experiences during World War II. Both whites and Asians express strong emotions when the topic arises in a social studies class. The topic of the next case is who needs more help in preparing for the PSAT—Asians or African Americans? The final case in this part presents what might be considered reverse discrimination when a white girl is offered a scholarship to a historically black institution, yet is advised by a counselor not to accept it.

Part IV addresses four cases set in teacher education programs or student teaching situations. The attitudes that teacher education candidates bring to their programs give a telling indication of how intense the problem of addressing racial beliefs, stereotypes, and prejudices can be for teacher educators committed to preparing teachers for all children.

Addressing racism and prejudice takes courage. In *Educators Healing Racism*, Pritchy Smith asked the question, "Who shall have the moral courage to heal racism and bigotry?" It is a challenge worthy of our time and effort. Teachers who are committed to addressing the problems of racial prejudice will find many good suggestions in this book. Individuals can make a difference. As Robert F. Kennedy (1966) expressed:

Each time a person stands for an ideal, or acts to improve the lot of others, or strikes out against injustice, he or she sends forth a tiny ripple of hope. And crossing each other from a million different centers of energy and daring, those ripples build a current that can sweep down the mightiest walls of oppression and resistance. Few are willing to embrace the disapproval of their fellows, the censure of their colleagues, the wrath of their society. Moral courage is a rarer commodity than bravery in battle or great intelligence. Yet it is the one essential vital quality for those who seek to change a world that yields most painfully to change.

—Nancy L. Quisenberry
Dean/Professor Emerita
Southern Illinois University Carbondale
President, Association for Childhood Education International

Part I: The Early Years

CASE 1.
INFLUENCE OF A PARENT'S PARTICIPATION IN A NEO-NAZI GROUP

You are an African American teacher in a pre-kindergarten classroom. At your particular school, white students constitute only 5 percent of the total student body. Cody is a student in your classroom. His parents are divorced and Cody's mother has primary custody. Cody visits his father two weekends out of every month. When Cody returns to school on the Mondays after he has visited with his father, he is distant and does not want to play with his African American classmates. He even appears to be distant with you, not wanting to greet you at the door and not wanting to have any physical contact with you. By the next morning, however, Cody has reverted to his normal behavior—greeting you at the front door with a smile and a hug, and playing with all his classmates. You speak to his mother about this behavior, and she tells you about his father's participation in a neo-Nazi group. She speculates that the father may be sharing his racist beliefs with Cody. As his classroom teacher, how would you handle this matter?

A TEACHER EDUCATOR RESPONDS . . .

In response to this case study, I begin by passing on a true story that occurred in a large urban southern district during the early days of school desegregation. A friend and colleague shared her story with me during one of many discussions about racial issues in schools.

In the early 1970s, this young African American was a teacher in a newly integrated school. She had developed a close relationship with a white student who had a health problem. She often seated this student near her so she could keep an eye on him. He liked to talk with her at lunchtime. Each day, he talked to her about his father, who was a police officer. He would tell her about his father's work and about family issues. His stories often involved a group of people who he designated with the "n" word. The teacher never reacted. One day, she finally asked the student, "Who are these 'n_' people you are talking about?" Looking the teacher directly in the face, the student replied, "I don't know, I have never seen one."

At a parent-teacher conference, the father questioned the teacher about the child's relationship with his classmates. The teacher characterized the boy's relationships with the other children as "normal." The father then questioned how his son related to her. The teacher told the father that the boy was so comfortable with her that he shared many stories using the "n" word to describe people, not knowing what it meant. The father became very uncomfortable and apologized. Later, the mother wrote the teacher a long letter explaining the father's background and how it affected his language and attitudes.

This story demonstrates that when people have opportunities to work together and develop positive relationships, skin color becomes less of an issue. In the case study situation, Cody would seem to distance himself temporarily from the teacher and his classmates after visiting with his father. It ap-

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peared that the father was teaching Cody derogatory things about the teacher and his African American classmates. Nevertheless, the influence did not seem to last long in an environment where all people were treated with respect and where the interactions between people of different ethnic backgrounds were positive.

As an African American teacher in this classroom, I would ensure that multicultural literature is integrated throughout the curriculum. I also would provide opportunities that would help Cody and all of the other children experience and learn about people from different ethnic groups. I would invite Cody to take part in the normal classroom activities even when he becomes distant from his classmates and the teacher, but I would not force him to participate. These kinds of activities are sure to provide Cody with the experiences, knowledge, and skills that he will need to form his own beliefs about people.

—Bessie L. Gage

A TEACHER EDUCATOR RESPONDS . . .

Classrooms should be a mecca for social studies. As part of that aspect of the curriculum, exposing children to many cultures and emphasizing the commonalities that we bring to the classroom should be a primary focus. Efforts to help Cody accept children as they are would need to be built into a teacher's interactions with him. A father's influence can be very strong at this stage of development, and so Cody would be likely to mimic his father's prejudices. As the teacher in this situation, I would remain keenly aware of the important role I play, and focus my feelings on the *actions* of the father and Cody, rather than on the person.

I would center activities in the classroom around the commonalities of the teacher and the children. One good activity to use with young children is to have each child mix paints to match the color of his or her skin. While numerous multicultural crayons and paints are available, the experience of mixing the paints until a color is found that matches a child's own skin color helps to emphasize that we all are different colors—two perfectly identical skin colors are rarely found. Another good activity for identifying commonalities is to make a list of characteristics shared by all the children, such as eyes, nose, mouth, legs, arms, etc. Reading rich literature that depicts children of many cultures, and emphasizing the diverse skin tones, will also help Cody begin to realize that the world contains many different people.

Community building in the classroom should begin the first day of school. If I have built a strong classroom community, Cody will be more likely to want to be a part of that community. Allowing Cody time, after visitations with his father, to re-bond with the positive relationships of our classroom community can provide an effective counter to any of his father's negatively biased comments.

We may need to begin teaching Cody how to adapt to different contexts. We have no control over the visitation rights of Cody's father, yet we can provide opportunities within the framework of classroom meetings to allow dialogue about acceptance. This might include some role-playing to help the other children understand Cody's occasional apprehensive behavior and to help Cody understand how it feels when someone acts in hurtful ways. The other children could be given opportunities to tell Cody how they feel when he repeats any offensive actions or remarks that have been modeled for him. It might be necessary to take a hurtful statement and discuss its reality, rather than the overgeneralizations or stereotypes that Cody may have been taught.

Depending on the father's level of involvement with Cody, a supervised visit from the father to the classroom might help him to understand how important it is for Cody to develop appropriate social skills for life. People with limited knowledge and experience of others are the primary targets for groups such as the neo-Nazis. If the father is not moved by the community nature of the classroom, it becomes the job of the teacher to emphasize to the father that behavior from any child that is harmful to another person cannot be allowed to continue for the good of all the children in the classroom. A

reminder that public schooling is for all children may incite the father's animosity, however, and so a diplomatic approach is crucial.

If the behavior modeled by Cody becomes so severe that it interferes with his social-moral development, and the classroom measures described above do not seem to make a difference, then other officials (e.g., school counselor or a system-appointed person) should be notified. Because of the dangerous behavior of some neo-Nazi groups, the teacher should be sensitive to the language and behavior that Cody exhibits in the classroom. By keeping appropriate documentation, the school can respond if this language and behavior violates the school district's code of conduct. The teacher in this case should keep ongoing anecdotal records about Cody's behavior for future reference.

—Lynn Kirkland

THREE TEACHER EDUCATORS RESPOND . . .

Children learn about racial differences at an early age, between 2 and 3 (Derman-Sparks & the ABC Task Force, 1989). At this age, any bias they have usually was learned at home from their parents (Southern Poverty Law Center, 1999). Therefore, in Cody's case, it is the responsibility of the early childhood teacher to meet with the parents to counter this behavior before it gets out of hand. Preferably, the teacher should hold conferences with the mother and then the father. A team consisting of the mother, school counselor, and other appropriate individuals could develop a plan of action with specific strategies, time lines, and person(s) responsible for Cody to deal with his feelings and behaviors. In addition, curriculum issues must be addressed. If it is true that Cody's father is involved in a neo-Nazi group, he may be reluctant to meet with school officials; in that case, the team must find alternatives, such as identifying Cody's interested and concerned relatives and/or friends who want to assist with this situation. School policies prohibiting racist or discriminatory behavior on school property must be shared and discussed with both parents.

Early childhood educators must ensure that the curriculum includes classroom activities that promote cultural sensitivity, and acknowledge and celebrate differences. This is a necessity if children are going to develop the attitudes, knowledge, and skills to live in a diverse world (Derman-Sparks & the ABC Task Force, 1989). As educators, we must ask ourselves these questions as we enter the classroom door: Does the curriculum teach children to value and respect people of diverse cultures? Is the environment complete with materials and artifacts reflective of the students in the class? Are parents invited to participate in classroom and school activities? If the answer to any of these questions is no, then the early childhood educators must take the responsibility to address those limitations.

After meeting with Cody's mother, the teacher may suggest some home and community experiences that support respect for persons from a variety of cultures, races, and backgrounds.

- Provide books and pictures in the home environment that promote diversity. The teacher can help with this endeavor by including such items in a parent/child classroom resource library.
- Encourage Cody to invite his African American classmates and teacher to his home, or have everyone meet at Cody's favorite restaurant to share a meal.
- Monitor Cody's television/video watching and Internet surfing to make sure he is not viewing Web sites and/or television shows that promote hate.
- Encourage Cody to participate in classroom and school activities to help him better understand and accept cultural differences.
- Teach Cody that disrespectful words can hurt his teacher and friends and make them sad. Help him to understand that in school we do not use such words. Every time he uses these words, remind him that they hurt. Help him to find "nice" words that make people smile. If he says

that his father uses the words, respond by saying, "Remind your father that these words hurt people, and he should find words that make people smile." In this way, we are giving Cody tools with which he can stand up for what is fair and right. This is the premise of the anti-bias curriculum—creating an environment to counter racism and bias (Derman-Sparks & the ABC Task Force, 1989). Under no circumstances, however, should the teacher belittle the child's father.

After some of the aforementioned strategies have been implemented (with the support of the mother and other team members), invite Cody's father to school for a conference to discuss his child's progress. Cody may have already shared with his father the things he is learning from his mother and in the classroom. During the conference, it may be a good idea to have another white male present as support for the African American teacher. However, the father must understand that the teacher is the facilitator of the conference. If things go well, invite the father to the classroom and/or to help with a class project.

If everything else fails and Cody's behavior does not improve, the mother may need to seek legal help. Cody's socio-emotional well-being is the most important element in this case; the mixed messages he is receiving can greatly affect his self-esteem and confidence.

Early childhood educators have a vital role in countering racism and bias. Therefore, we must work as a team with parents to help them and their children develop the knowledge, skills, and attitudes to counter hate in society, in our individual classrooms, and throughout the schools and communities.

—Phyllis Y. Hammonds, Adrian Watkins, and Cathy Gutierrez-Gomez

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Derman-Sparks, L., & the ABC Task Force. (1989). *Anti-bias curriculum: Tools for empowering young children.* Washington, DC: National Association for the Education of Young Children.

Southern Poverty Law Center. (1989). *A community response guide* (2nd ed.). Montgomery, AL: Author.

QUESTIONS FOR DISCUSSION

1. What kinds of stories and literature would be good to use in this situation?
2. How could you help parents become aware of the racial prejudice and stereotyping they are passing on to their children?
3. How would you prepare for a conference with Cody's father?
4. Can very young children be empowered to overcome racial prejudice?

CASE II.
CULTURAL INFLUENCES ON PARENTAL REACTIONS TO STUDENT PROBLEMS

Chika is a 7-year-old African student whose family came to the United States from eastern Africa. She is exceptionally bright and speaks English fluently. She is also painfully shy and refuses to look her white teacher in the eyes when speaking to her. When being redirected for misbehaving in class, Chika refuses to respond to her teacher. The teacher calls Chika's parents and asks for their assistance in dealing with this matter. After the conversation with Chika's parents, the teacher finds that Chika withdraws completely from her and the other students. Calling the home again, the teacher discovers that Chika has been severely disciplined because her parents felt that Chika "dishonored" herself and her family by getting in trouble. The teacher is unable to convince the parents that Chika did not "dishonor" herself and her parents, nor is she able to re-create a rapport with Chika. How would you handle this matter?

A TEACHER RESPONDS . . .

The first and most important response to the problem with Chika and her family would be to involve a liaison who is also from the family's homeland. A misunderstanding of cultural and educational values has occurred. Chika's family may be following the norms and expectations from the eastern African culture regarding education and interactions with schools and educators. Therefore, Chika may not be comfortable with the teacher's expectations for eye contact and verbal interactions. She also could be having difficulty functioning in a classroom that is very different from the classrooms in eastern Africa. Inviting the family to come to school and observe the school day, or some part of it, could help broaden the family's understanding of teacher expectations and help the teacher understand the family's expectations.

If available, a trusted community member familiar with the family's eastern African culture and/or the family could help discuss the issues at hand in a more comfortable way. My university, for example, has many international students and staff members who could be called upon to perform such a service.

The real issue lies with Chika's feelings of shame and fear regarding mistakes at school. Her family values education and holds educators in high esteem. Chika needs to be reassured that she is accepted and that people can learn from their mistakes. The teacher also has the responsibility to connect with Chika on a personal level. Bridging cultural differences can be done with more access to individual understandings about the classroom and the educational process.

–Jill Quisenberry

A TEACHER EDUCATOR RESPONDS . . .

Assumptions and stereotypes permeate our thinking, attitudes, and even our language. When I first read about Chika, many questions surfaced as I read and reread the scenario. I wondered what led to

Chika being labeled "exceptionally bright" and "painfully shy"? By whose measure was either of these descriptions determined? I also wondered about the wording, "severely disciplined." Those words conjure up an image of big, bad parents. Different families have different ideas about child guidance and, short of physical or emotional abuse, discipline should be viewed in the full context of the parent/child relationship, which I knew nothing about in this case. More to the point, how do each of these descriptions shape how we understand and respond to this situation?

Setting my own questions aside, I want to caution teachers to pause before rushing to judgment, before rushing to "help," and before rushing to problem solve. Take time to reflect on what has been read, heard, or experienced. Take time to gather information that helps clarify the situation. Most important, take time to reflect on our own biases and assumptions. It is not a crime to have a bias—it is human. The crime comes in not reflecting, in not becoming self-aware about our own stereotypes. That becomes a great disservice to the students in our classrooms and to the people with whom we should be building relationships—children, families, and colleagues.

Using my own advice, I decided that before I rushed into outlining strategies to help teachers deal with Chika's situation, I would pause and gather some much-needed information. I went to two sources—to the preservice teachers currently enrolled in my early childhood methods course and to a former graduate student who was born and raised in a western African country. I hoped that my students would provide insights that would help me determine what tools teachers would need to effectively address this scenario. Florence, the former graduate student, could educate me about some aspects of African culture. Although not from eastern Africa, Florence might be able to open my eyes to some cultural viewpoints that would help me identify options for addressing Chika's situation.

Responses From Preservice Teachers

I presented Chika's story to my students as an introductory activity to our unit on "Diversity and Developing Culturally Responsive Curriculum." Before any discussion took place, I asked the students to respond in writing about what they think the teacher should do. Their responses fell into two general categories: action-oriented responses and reflective-discovery responses. The action-oriented responses focused on describing techniques that would assist in Chika's enculturation process so that *she would fit better into the classroom.* Their suggestions included finding ways to get Chika more involved in classroom activities; educating her parents about American school culture and classroom expectations; and increasing communication with her parents through home visits and invitations to visit the classroom, a daily home-school journal, and even an outline for the parents on developmentally appropriate practice! These students thought that educating Chika and her family about school and classroom culture would be most helpful by increasing their understanding of the teacher and her classroom expectations.

The reflective-discovery responses focused more on techniques that would educate the teacher so that *she might fit the classroom to Chika's needs.* These responses were fewer, but each outlined suggestions that focused on information gathering. Students in this group suggested that the teacher attempt to understand the family's way of thinking and ask questions about their culture, rather than spend energy explaining classroom practices. To them, trying to "convince" the parents that Chika did not dishonor them was not the point at all. These students thought that finding out about Chika's cultural practices and values would be most helpful, as it would help the teacher understand Chika and her family.

The action-oriented response, while well-meaning, is highly ethnocentric. It is based on Western ideas of appropriate educational practices, such as active involvement in the classroom, parent involvement, and parent education and communication. The students were using their own cultural yardstick to diagnose and approach the problem. In all fairness, my students were applying, to a large degree, what they had been taught in their early childhood classes. The message they were getting from their

classes does not necessarily represent the best way to serve and respect Chika and her family, however. The reflective-discovery approach adopted by the other students instead focused on learning about Chika's ethnic and family culture, with the goal of enlightening the teacher. While that goal is worthy and less ethnocentric, it opens the door for exaggerated stereotypes about Chika and her family. Biases could unwittingly become the driving force behind the teacher's actions. So, what to do? My moment of truth came when I heard Florence's response.

Conversation With Florence

While my students' responses helped me understand their perspectives, my conversation with Florence was humbling. Florence bypassed the teaching practices and techniques that might be employed; she even bypassed, initially, the notion of gathering information about Chika's culture. Florence went right to the individual—to Chika herself—a unique, complex, 7-year-old female. It was from this perspective that Florence began to construct her response, saying simply, "Well, every child is different, each is unique." She meant that there is as much diversity between families living in Chika's culture/country of origin as there is in families living in Illinois, or in the United Kingdom, Australia, or Japan.

Florence wanted to know more about Chika. Were both of her parents living at home? What were their educational levels? Did she have siblings and, if so, what were their ages? Florence wanted to know about the relationship between Chika and the teacher. How did the teacher generally respond to Chika? Was she warm or distant, and how did that fit with Chika's temperament? Who says she is painfully shy, and how do we know? Whom does Chika play with, and what do her peers think of her? Florence also wondered about what makes Chika exceptionally bright. Was she "academically talented" and, if so, did this contribute to her possible problems in the classroom? Did it isolate her from her peers? Did it interfere with her social skills? Did it create unrealistic expectations from the teacher for her behavior? More questions kept surfacing.

I asked Florence if she would help me put Chika and her family into a cultural context, so that I could bring that dimension to understanding the situation. She did, but with caution. She noted that the phrase "refuses to respond" depicts stubbornness. In the African culture she knew, children are taught to listen to adult direction and change their behavior accordingly. If Chika was ignoring direct questions from the teacher, that would be disrespectful and could be characterized as refusal. It may be, however, that Chika misunderstood the teacher's directions, and she may have been exhibiting self-correcting behaviors other than those seen as disruptive by her teacher. Chika's behavior seemed to Florence to be in line with cultural expectations, but may have been based on a misunderstanding. If so, Chika was not being stubborn; rather, she was manifesting her perception of obedience. Either way, she would not make eye contact with her teacher, since that is considered to be disrespectful. Her "refusal" to look her teacher in the eyes would, in fact, be based on respect.

What the teacher interpreted as Chika's withdrawal might actually be a show of confusion about what is the right thing to do—especially if the teacher's expectations are different from her parents'. Chika might withdraw as a way to stay out of further trouble. I asked Florence about discipline strategies used in the African culture she knew. Of course, she said it depends on the family. In general, according to Florence, African culture accepts spanking more readily; the parents view it as a legitimate and necessary responsibility when their children misbehave. This might especially hold true when children are disrespectful of adults, which Chika's parents may believe was the case after the teacher's phone call. A strong emphasis on respecting elders is common to many African cultures, and if Chika were doing otherwise, her parents might have been greatly concerned. Families there rarely use guidance techniques based on induction (e.g., reasoning with children about why the behavior is not acceptable), nor do they redirect, build in natural consequences to actions, or take away privileges (especially

in families where few privileges exist). Florence believes that while these strategies are very effective, they are "Western notions." Parents who spank or use similar disciplinary methods that seem harsh to American educators are most often very loving. They want the best for their children and feel a great sense of responsibility and pride in rearing them. Florence believes that discipline should be evaluated from within the context of the family relationships.

What are teachers to do? Florence's advice to teachers is to be very positive with a child like Chika, but not in a way that makes the child "stand out." She suggests providing a lot of individual attention and quiet praise for her positive behaviors. If trust has been broken, this would help rebuild the relationship between the teacher and Chika. It also might help to begin building communication paths with the parents by sharing with them positive information about Chika. The teacher could identify areas where Chika is doing especially well, academically and otherwise, through notes sent home, phone calls, or other methods. Any direct reference to the prior situation might not be necessary at all.

My advice to teachers is three-pronged. First, take to heart Florence's advice about relationship building. Understand that it might be a slow process, but patience and persistence will most likely prevail. Second, take the advice of students in both the action-oriented and the reflective-discovery groups. In other words, communication with Chika's family on many levels is important. Start out by sharing the positive. If it is possible to make a home visit, and both you and her parents feel that it would be helpful, then do so. Share information with them about your classroom in the same ways that you share information with other families in your classroom, but follow up to make sure that all questions have been answered. Ask Chika's parents about their expectations and about ways that you can work to support them. Find opportunities to get to know Chika.

My final advice is to take a look at the overall classroom environment, and Chika's place in it. How is she seen and accepted by peers? When is she most excited and engaged in learning? Is she being pushed too hard, or is she not challenged enough? Are there opportunities to get to know her better? If so, how could such opportunities be maximized? If not, how can they be created? In a more general sense, ask whether the classroom reflects the teacher's own attitudes about cultural diversity. In what ways does it invite and celebrate all our differences? Most important, teachers must answer two difficult questions: In what ways am I biased? and What stereotypes do I bring with me to the classroom?

Culturally responsive education is a complex matter. When informed about the differences that exist among cultures, we can increase our sensitivity. In addition, and maybe more important, we can learn about the differences that exist within cultures. A focus on cultural differences alone overlooks the individual. The fact that Chika is African-born gives us some useful information, but it is only a piece of who she is. It provides a context. Chika and her family must be seen as a "cultural unit" of their own with unique hopes, fears, expectations, values, rules, and routines. Do not let her being African become the only guide in our response to her. See the girl, the child, the sister, the friend, the student, the fears, the joys, the efforts, the mischief—all that is Chika. Only through a willingness to see each child as a unique individual in a unique family "culture," and a commitment to adapting our teaching practices to those differences, can we meet the challenges of racism and other "isms" in our classrooms.

—Cathy Mogharreban

QUESTIONS FOR DISCUSSION

1. What sources would you seek out in order to gather information about Chika and her family?
2. Having information about Chika's background, how could the teacher have approached her parents differently?
3. What strategies would you use with Chika to reestablish a rapport with her?
4. How does understanding a family culture differ from understanding one's "traditional" culture?

CASE III.
NAME-CALLING

You are a white 3rd-grade teacher who is monitoring the playground during recess. You observe a group of African American students engaged in a conversation and hear them use the word "nigger" frequently. You approach the students and discourage them from using that particular word in their conversation. One of the students turns to you and says that this is just the way that black people talk to each other and that white folks can't understand it. You feel marginalized by the student's comment and disturbed at hearing the racist term used by any student on the playground. How would you address this situation?

A TEACHER RESPONDS . . .

Initially, I would walk away from the situation, after mentioning to the students that I would like to talk about my concerns in a different setting. A different venue would remove the children from the bravado attitude that often accompanies playground activities. Assuming established guidelines for discussing difficult and sensitive issues, I would prefer to address this topic in a class meeting. A second reason to delay my response would be to take the time to consult with an African American colleague, and to possibly invite him/her to the class meeting.

At the beginning of the class meeting, the students and I would review our class agreements (a set of academic and social standards that we would have created together and that we would use as a guide for our interactions in the classroom). Demonstrating respect for one another is always addressed in one or more of the class agreements. The students and I would establish an agenda for the class meeting; if a student did not mention the playground situation, I would ask that use of the term "nigger" be added to the agenda. At the appropriate time in the class meeting, I would ask the students to talk about what they feel or think about when they hear that term being used by others.

In an ideal world, the students would reflect upon the high standards we had established for ourselves in our learning community, and they would transfer those to this situation. They would comment on the need to build one another up, rather than tear each other down. Someone would state that sarcasm and teasing only lead to negative emotions, which can linger in one's mind. We would discuss how name-calling has been documented as a form of bullying, and as a precursor to more damaging attitudes and actions. At the conclusion of the meeting, the students would hold one another accountable for demonstrating respect by using names and titles that truly reflect the positive qualities of their classmates. As the teacher, it is not my place to condemn the comments made on the playground; however, it is my responsibility to facilitate the development of high social and personal standards.

—Christie Bowen

A TEACHER EDUCATOR RESPONDS . . .

This particular scenario is very realistic, and one that I have faced on several occasions during my 20

years of teaching in a culturally diverse rural area. I would approach the problem by asking open-ended questions to promote discussion. The questions would generate a variety of views, ideas, and opinions. I would ask the students to analyze and reflect throughout the discussion. This process would give the students complete ownership of their conclusions and resolutions.

It would be very likely that some of the students involved in this situation would be in my own classroom. If they were not in my classroom, I most likely would recognize them from the other classes in the building. In either case, I would take note of the students involved and plan to meet with them later, either during another recess period, during study hall, or perhaps during my planning period. The students could report to my classroom or a conference room—a setting more conducive for discussion.

I would begin the session by specifically describing what I had observed while monitoring the playground. I would remind the students that I had asked them before to refrain from using the word "nigger." At that point, I would ask the students if they recalled the situation the way I described it, and ask for any additional details and/or comments. I would express my genuine concern about the students' behavior degenerating into what I perceive to be name-calling. I would explain to the group that we are here to discuss, openly and honestly, the episode on the playground and how it affects this group of students, as well as others within our school. I have found that students are willing to honestly share their beliefs, as long as there are no personal repercussions in doing so.

To initiate discussion among the group, I would pose a question such as, "How do you feel when someone calls you a name?" I would encourage the students to dialogue about how they feel, while refraining from sharing my own personal feelings or biases.

Next, I would ask the students to define the word "nigger" in their own terms. Once the students shared their various definitions, we would discuss any negative connotations that may be derived from the word. I would remind the students that some people in the group had told me that "this is just the way that black people talk to each other and that white folks can't understand it." I would ask the students if this statement is true. Then, I would ask the students to express how they might feel or react if a non-black student referred to them as "nigger." I would ask the students to determine whether this would be acceptable behavior, and to explain their answers.

I would encourage the students to think about such behavior through another lens. I would pose the following questions: If white students heard one black student call another black student a "nigger," what might they think? Is it possible that they might think this is acceptable behavior? Why or why not? Is it possible that non-black students might think that it is okay to do the same? Why or why not? Can you see how this situation may send a mixed message to others? Why or why not?

As we analyzed the situation and reflected on the conversations, I would reinforce that we are a "family" or "community" of learners—working together, getting along with one another, caring for one another, and respecting one another. I would ask the students the following questions: What kinds of things have you learned from our discussion? Why do you think that calling a student "nigger" might be offensive to some people? Why do you think that I may have been upset by this situation on the playground? What conclusions might we arrive at concerning the practice of calling others by this name—or any other name? What suggestions do you have regarding name-calling?

In conclusion, I would remind the students that there is no place for name-calling in our "family" or "community"—showing disrespect toward others or hurting the feelings of others is unacceptable. I would remind the students that if we want others to treat us with respect, then we must demonstrate respect for ourselves. I would reinforce our overall opinion that name-calling does not have a place in our school, in our classrooms, or even on our playground. Finally, I would thank the students for participating in the discussion and sharing their ideas.

Analysis of and reflection on the discussion would encourage the students to actually think about what they say to others, consider the perceptions of others, and, hopefully, come to the conclusion that name-calling is inappropriate and unacceptable behavior.

—Jackie L. Cox

AN EARLY CHILDHOOD EDUCATOR RESPONDS . . .

I teach in a program that values collaboration and reflection. My response involves setting up conversations with students and providing them opportunities to reflect on and share their thoughts and feelings; collaborating with other teachers; and reflecting on my own knowledge, experiences, and feelings.

I see this situation as symbolic of a complex issue that brings to light the centrality of language and power, especially in culture. It is compounded by the fact that it takes place at school, where norms and rules are shared by multiple cultures. In my experience monitoring playgrounds, I find it difficult to discourage language that I find offensive without getting into a power struggle or using coercive strategies, such as separation, reporting behavior, etc. While I continue to discourage inflammatory language in any context, this is not a sufficient action to address such a complex issue. The student's comment ("this is just the way that black people talk to each other, and white folks can't understand it") highlights this complexity.

This playground interchange is an opening for further discussions in the classroom and the school. I would want to broaden the context and enlarge the conversation so as not to penalize the students involved. I am continually looking for opportunities to talk about language—what it means, how you can use it, and how it can be used against you—whether in informal conversations, in music, or in formal writing. Class meetings are an important forum in my classroom for reflecting, problem solving, and extending conversations. They are conducted in a spirit of democracy and community environment. In our class meetings, we would brainstorm words used to inflame, and discuss their power to oppress. We would share experiences with language and the feelings that it can evoke. For example, we might discuss a student's experience of seeing the word "nigger" written on a wall. I would ask about the notion that there is a "way black people talk to each other." Do all black people think this way? Or would some black people be offended? I want children to assume responsibility for the language they use. I hope to emphasize a shared responsibility for language, rather than having students simply follow a teacher's decree that "you can't say that."

I also have to consider my feelings of marginalization. I often use my feelings as a barometer for situations and reflect on why I feel disturbed or marginalized. What experiences lead to these feelings? Am I judging children (positively or negatively) based on the way they express themselves? My knowledge and feelings then become part of our conversations. I would want to discuss the phrase "white folks can't understand." How is it used and what are the consequences? Is it intended to silence, or negate, others' feelings? The point I would hope to make is that there are many things we don't know about each other's home cultures. Even though I am a college graduate and a certified teacher, there are many things I don't know or understand. I would ask the children if they would be willing to help me by sharing their insights. I want to help children see they have valuable knowledge to contribute. I don't want them to be ashamed of what they know, but I also want them to know and be comfortable with what school and society expects of them. Ladson-Billings (1994) suggests that by helping students go from one language to another (e.g., home to school) and making connections between them, they become better at both. She considers it a translation process; the language they bring with them serves as a tool that helps them with additional language learning.

Realizing the complexity of the issue, I also want to extend the conversations to other teachers,

especially African American colleagues, the school counselor, and other students in the school. Vivian Paley (1994) provides an excellent model for this type of collaboration and inquiry in her book *You Can't Say You Can't Play*. This dialogue informs my thinking and models collaboration and reflection as strategies for learning and problem solving.

—***Julie Rainer***

References

Ladson-Billings, G. (1994). *Dreamkeepers*. San Francisco: Jossey-Bass.
Paley, V. (1994). *You can't say you can't play*. Cambridge, MA: Harvard University Press.

QUESTIONS FOR DISCUSSION

1. What connotations come to mind when you hear the word "nigger"?
2. How important is it for a teacher to know what words are used among children of differing cultures?
3. How can a teacher deal with name-calling, especially when the names have racial connotations?
4. Why is it important to have established rules for dealing with problems such as this in a classroom?
5. How can incidents like this be used to further students' learning and understandings of cultural differences?
6. How does collaboration with other educators aid in a situation like this?

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CASE IV.
STEREOTYPES FROM STORYLAND

You are a kindergarten teacher in an affluent neighborhood of a large metropolitan city. You have invited several parents to come to school for Career Day to discuss their jobs. One of the parents, who was born in India, comes to talk about his job in the textile industry. During his presentation, one of the students asks him if the characters in the movie *Aladdin* come from India. The parent becomes upset and tells the students that the movie is not an accurate reflection of Indian culture and custom. He goes on to tell them that women in his country would never dress that way and would never speak to men in their families in the manners portrayed in the animated movie. He tells the students that this is a bad movie, and that they should never watch it again. Several of the students become upset and tell him that they like the movie, and they want to see it again. The parent becomes even more agitated by the students' responses. How would you address this matter?

A TEACHER EDUCATOR RESPONDS . . .

Successful intervention in scenarios such as the one presented here will be determined by several different factors, including: 1) the teacher's attitude and knowledge about addressing issues related to cultural conflict in the classroom (Kendall, 1996); 2) how quickly the teacher responds to the situation, regardless of his or her level of comfort; 3) how the teacher brings closure to this type of incident; and 4) the teacher's knowledge of how this age group perceives and responds to ethnic/culture differences.

Teacher Attitudes and Knowledge

Kendall (1996) suggests that teachers need special preparation in order to respond effectively to culturally sensitive issues that may arise in the classroom. Several researchers recommend that teachers begin this process by examining their own attitudes regarding issues of race and cultural diversity (Derman-Sparks & the ABC Task Force, 1989; Derman-Sparks & Phillips, 1997; Kendall, 1996). Teachers who are uncomfortable dealing with culturally sensitive issues, or feel unprepared to do so, will either choose to deal with matters superficially or not at all (Bernstein, Zimmerman, Werner-Wilson, & Vosburg, 2000). This type of response will only perpetuate misunderstandings, because children will be left on their own to try to make sense of something with which they have limited or no experience. Their perceptions of the ethnic group or culture in question could very likely evolve into unfavorable ones, because they will be based on the negative emotions inspired by adults' discomfort, as well as a lack of understanding.

Teachers involved in situations like the one described here would benefit tremendously by becoming as knowledgeable as possible about the issue at hand. For example, the teacher could conduct some research, including talking to the parents. In this case, research would enable her to share with her students that the people depicted in this movie are meant to be Arabian, not Indian. Furthermore, the teacher might learn that the movie *Aladdin*, which became an instant hit with

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young audiences across the country, was criticized by Arab Americans because they felt it was "insensitive and insulting" to them and their culture (Dewolf, 1998). In addition, the Arab League in Cairo issued a statement claiming that Disney's depiction of Arabs and Muslims in the movie was "brutal and backward" (Movie & TV News, 2000).

Immediate Response

The teacher needs to intervene immediately when an incident such as this one takes place. As soon as it became evident that there was total misunderstanding between the children and the Indian parent, the teacher needed to step in to keep the situation from escalating. At the point when the Indian parent became visibly agitated and the children began insisting that they like the movie, the teacher should have said something to both the parent and the children. It is important that neither the parent nor the children go away with negative feelings about one another. Both parties could use some reassurance that the lack of understanding, or the miscommunication, is not anyone's fault, but rather stems from cultural differences.

Bringing About Respectful Closure

One of the first things the teacher needs to try is to bring closure to this type of incident by showing respect for both the children and the parent. The parent should not go away feeling negative because of the children's positive feelings about the movie. He needs to be reminded that this group of young children has somewhat limited experience with diverse cultures. The teacher should acknowledge that she and the children need to learn about India and the Indian culture, and make a commitment to do so. It is very likely that the Indian parent would be amenable to helping teach the children about Indian culture, although he should not be made to feel obligated to do so. The teacher might take this opportunity to solicit the parent's help or seek the assistance of other individuals from this Indian culture to ensure authenticity and accuracy in any course of study about India.

It is equally important that the children not go away with added confusion and discomfort because of the parent's negative response to the movie. The parent's obvious disapproval was confusing to the children, who enjoy animated movies of this type, as do most mainstream American children. They feel defensive about having their preferences challenged. The teacher needs to acknowledge the children's emotional responses, and let them know that she is going to do something to help them understand what the parent was trying to convey. She also needs to tell them that they will be engaging in activities to learn about India and the people from India.

How Young Children Perceive Ethnic/Cultural Diversity

Although kindergarten children typically express very sociocentric perspectives, they are also beginning to gain a better understanding of diverse perspectives. At this level of sociocentrism, a child's attention is still focused on his or her own group. These particular children's exposure to families from India, for example, probably has been nonexistent or very limited. They may know that some people come from a place called "India" because someone has shared this fact with them. Some of the children probably have an understanding about their classmate being from India. For the other children, this information merely conveys a vague idea that a group of people comes from a place that is far away and "different" from their own immediate world. Their egocentric perspectives are evident in their display of fondness for the *Aladdin* movie and in their lack of understanding about the Indian parent's obvious dislike for the movie. In addition, the children have no understanding of the misinterpretations in the movie to which the Indian parent refers.

Nevertheless, this parent has a valid point; the movie *Aladdin* does not represent Indian people or

their culture. It is the teacher's responsibility to respond to this parent's concerns and to help her students learn about authentic Indian culture.

Teachers can help young children reach higher levels of cultural sensitivity by implementing developmentally appropriate multicultural curriculum that incorporates many opportunities for children to experience and talk about similarities and differences among ethnic and cultural groups (Bernstein et al., 2000). Early childhood educators can help young children develop a concept of cultural diversity; an appropriate place to start is with inquiry about the cultures the children represent. Understanding differences among groups of people will be easier after the children have had the opportunity to look at their own families and discuss similarities and differences in everyday routines. One way to start is by addressing everyday practices that all people engage in, while acknowledging that they may do so in different ways. For example, the teacher can ask children to describe their morning rituals or what they had for breakfast and help them identify preferences or practices unique to each family. Curriculum activities like these can help promote intercultural understanding and should be a standard part of the everyday curriculum in each classroom and throughout the school.

—Cathy Gutierrez-Gomez

TWO TEACHER EDUCATORS RESPOND . . .

Since the teacher did not intervene in the discussion about the film, perhaps she was not aware herself of the various stereotypes embedded in the story. Sometimes, educators may unwittingly perpetuate myths and stereotypes because of their own lack of awareness. Perceptions may be formed as a result of one's own limited experiences; very frequently, images about groups different from one's own may have been shaped by the media. Indeed, it was through the media that the children's perceptions about persons from India had been formed. The media frequently represent the primary source of information about the world that exists outside our own. These images portrayed by the media are often inaccurate, prejudicial, and even offensive.

The teacher in this classroom should intervene by stopping the guest's presentation momentarily and thanking the parent for his observations. This could be used as an opportunity (a "teachable moment") to discuss with the children how movies and television shows do not always portray people or situations accurately. She could discuss with the children that "Aladdin and the Forty Thieves" is one of the stories from the *Arabian Nights*, and explain that these stories are folktales from Arabia, Persia, Egypt, India, and other countries. She could ask the children if they know what a folktale is and give examples from other familiar stories (e.g., Jack and the Beanstalk).

The teacher could discuss with the children that folktales are stories that have been told for many centuries and do not necessarily give true pictures of the people, cultures, and customs depicted. She could remind them that some of the cartoons and movies they see today are not true. Specifically, the teacher could ask them to consider whether a baby can really do all the things done by the baby in the *Rugrats* cartoon. She could ask how many of them had seen *Teletubbies*, and if they believe a person could really have a television in his or her stomach. The teacher could discuss with the children that just as these cartoons are not accurate, neither is what they see in *Aladdin*.

The teacher should explain to the children that the parent was there to share information about his work in the textile industry, and that a great deal of interesting information can be learned about the textiles that are used in the clothes they wear and in some of the furniture in their homes. She could mention that women in India wear a very special piece of fabric called the sari. If the parent had samples of fabrics with him, the teacher could ask him to demonstrate with the fabrics how a sari can be worn in different ways, without ever being sewn in the way that much of the children's clothing is. The teacher could use this as an opportunity for the children to develop an appreciation for the special skill the

people from India have in making these garments. Children could discuss the differences between what they wear and the sari.

After the presentation, the teacher could inform the children that this is an excellent time to plan a unit to learn more about the culture and customs of India. The teacher could ask the parent to serve as a resource person for the development of the unit, so the children could develop an accurate understanding of the cultures and customs in India. The teacher could ask the parent to share books, pictures, videos, recipes, and other materials and artifacts that realistically depict India. As part of the unit, field trips could be planned to local museums that offer age-appropriate exhibits on India. The teacher could also plan a field trip with parents to a local Indian restaurant, where the children could sample authentic Indian foods. As they began to collaborate on the planning of the unit, the teacher could ask the parent if he felt comfortable viewing *Aladdin*, or segments of it, to help identify the stereotypes in it so the teacher could point them out to her students. When the children and the teacher watch the cartoon together, they would discuss the stereotypes and contrast them with true pictures of the customs, dress, and behaviors in India.

—Claudia A. Warren and Francine Giles Madrey

A TEACHER EDUCTOR RESPONDS . . .

This case study raises several issues. While most of the issues concern society's underlying notions about the cultural aspects of immigrant populations, a significant concern has to do with stereotypes portrayed in the media. In order for any teacher to address such issues, several steps must be taken.

Understanding the Role of the Media and Language in the Development of Stereotypes

It is perhaps a truism to assert that the mass media has a tremendous influence on the lives of most people within a society. It is particularly important to note, however, that in societies with primarily homogeneous populations, such influences operate without the balance of any real contact with persons from different cultural backgrounds. Teun A. van Dijk, in *Elite Discourse and Racism* (1993), makes the point that:

> The media play a central role in the reproduction of [stereotypes], both because of their relation to other elite institutions and because of their structural influence in shaping and changing the social mind. . . . [M]edia power is especially prominent in ethnic affairs because of the fact that large segments of the white public have little or no alternative sources on ethnic affairs. Except in large areas of the United States, . . . most white people have few everyday contacts, and hence few immediate experiences, with minority group members or immigrants. Even then such contacts are usually limited to superficial encounters in public places or contacts on the job. . . . Thus the mass media have virtually no competition in their communicative role regarding ethnic affairs. (p. 243)

Van Dijk points to the real tendency, even in large metropolitan areas, for members of a majority population to hold and engender stereotypes about those with whom they have minimal contact, and the role the media plays (movies, in particular) in affirming those stereotypes. Superficial treatment of different cultures very well may lead to the kind of dilemma portrayed in the case study. Again, van Dijk is rather instructive in pointing out that:

> Our basic assumption of the powerful role of the media in the reproduction of [stereotypes] in Western societies is far from tenuous. It presupposes, among other things, that the media plays a central role in shaping the social cognitions of the public at large, if not of other influential elites. . . . [I]n the field of ethnic affairs, the role of the

media . . . is crucial in the sense that it is both ideological and structural. . . . This means that, whatever the immediate effects of specific media messages may be on specific [viewers] in specific circumstances, the *overall* influence of the media . . . on the structures and contents of social cognitions of groups is considerable. In other words, for specific types of social and political events, including those in the field of ethnic relations, the [film] media are the main source of information and beliefs used to form the interpretation framework for such events. (1993, p. 242)

In the case study, it is fairly easy to see how the students may have had their social cognition engulfed with media-generated stereotypes, through phenotypic characteristics as well as through accent and language patterns. The issue of language is particularly important, as language conveys not only words, but also images that are rooted in the socio-cultural context within which they are spoken. English-only users tend to make certain assumptions regarding cultural phenomena that fall outside the realm of their experiences. This situation is exacerbated when persons with an accent also dress in a manner unfamiliar to English-only speakers. Rosina Lippi-Green (1997), writing on the use of language in Disney films, concludes that:

Close examination of the distributions indicates that these animated films provide language varieties associated with specific national origins, ethnicities and races with social norms and characteristics in non-factual and sometimes overtly discriminatory ways. Characters with strongly positive actions and motivations are overwhelmingly speakers of socially mainstream varieties of English. Conversely, characters with strongly negative actions and motivations often speak varieties of English linked to specific geographical regions and marginalized social groups. . . . Even when stereotyping is not overtly negative, it is confining and misleading. . . . What children learn from the entertainment industry is to be comfortable with the *same* and to be wary about the *other*, and that language is a prime and ready diagnostic for this division between what is approachable and what is best left alone. For adults, those childhood lessons are reviewed daily. (pp. 101, 103)

It seems reasonable to suggest that given the media's tendency to portray immigrants in a stereotypical fashion and the exacerbating effect that language has on such actions, the teacher should have prepared both the students and the guest for the issues that could have arisen during such a presentation.

Underlying Cultural Phenomena

The underlying cultural phenomena that pertain to the case study may best be seen through bifocal cultural lenses that focus on the seeming acceptance by American audiences of the macho images common in the visual media and on the Asian Indian concept of the *self*. While the notion of the macho personality within American society is not without challenge, Neil Postman (1979) referred to the constant dissemination of that macho image in the media as the "unofficial curriculum." Barbara Lloyd and Gerard Duveen (1992), in discussing the results of an empirical piece titled *Gender Identities and Education: The Impact of Starting School*, reported that "the evidence . . . thus far shows that children starting school have considerable awareness about the gender markings of objects, activities and occupations, even though they may be less sophisticated in their understanding of personal and social traits" (p. 8).

A word of clarification is in order here, since the awareness of gender markings can be differentiated from understanding of sex differences. Peterson and Runyan (1999) spell out those distinctions:

Unlike **sex** (understood as the biological distinction between males and females), **gender** refers to socially learned behavior and expectations that distinguish between masculinity and femininity. Whereas biological sex identity is determined by reference to genetic and anatomical characteristics, socially learned gender is an acquired identity gained through performing prescribed gender roles. Moreover, because societies place different values on mascu-

line and feminine behaviors, gender is also the basis for relations of inequality between men and women. Finally, gender is a particularly powerful lens through which all of us see and organize reality. (p. 5)

The distinctions that Peterson and Runyan refer to should be not be taken as merely splitting hairs, for they are important variables in the consideration of what may have transpired in this case study. Again, Peterson and Runyan (1999) help us to see that important distinction:

Although the specific traits that mark gender-appropriate behavior vary cross-culturally, they constitute systems of politically significant structural power because males are expected to conform to models of masculinity (that are privileged) and females to models of femininity (that are subordinated). And within particular cultures, these expectations are taken very seriously because they are considered fundamental to who we are, how we act, and how we think. . . . In short, the way we think about who people are (images and identities) is inextricable from what we expect people to do. (p. 30)

What becomes rather apparent in the case study is a collision of cultures in multiple ways. This is clear in an excerpt from this case study: "He goes on to tell them that women in his country would never dress that way and would never speak to men in their families in the manner that is portrayed in the animated movie. He tells the students that this is a bad movie, and that they should never watch it again. Several of the students become upset and tell him they like the movie and that they want to see it again." Given Lloyd and Duveen's findings that "the evidence . . . thus far shows that children starting school have considerable awareness about the gender markings," and van Dijk's comments that "our basic assumption of the powerful role of the media in the reproduction of [stereotypes] in Western societies . . . presupposes . . . that the media plays a central role in shaping the social cognitions of the public at large," it seems reasonable to assume that the students have developed certain stereotypes about ethnic groups and women's behavior based on the movie that are anathema in the cultural thought process of the parent guest.

What is more important to note is that the students are drawn from among the privileged socioeconomic classes and the behaviors they perceived expressed in the movie are not incongruent with their thought process. Therefore, they find it rather obnoxious that someone should propose inhibiting their freedom to watch a media piece that is not out-of-line with their everyday behaviors.

In the case of the parent, there is another cultural consideration—the concept of the *self* within the context of Asian Indian thought patterns (Mattai, 1997). Khare (1997), in *Asian Indian Immigrants; Motifs on Ethnicity and Gender*, describes that notion of the *self* within the Asian Indian context:

The concept of the *self* within the Asian Indian context differs radically from that within the American social milieu. In comparing the two, Roland (1986) refers to the Asian Indian as manifesting a pattern described as symbiosis—reciprocity, whereas the American tends to manifest an individualized self. This notion of symbiosis-reciprocity . . . is one in which there is a phenomenal level of concern that one person has for the other to the extent that conflictual situations are masked and, indeed, they are suppressed primarily because there is every attempt made to maintain a strong closeness among all persons within the family network. (p. 75).

This does not imply that there is not a functional hierarchical ranking among the various constituent groups within the Asian Indian family. There is a hierarchical ranking, but it is one in which there is not only an understanding among the various family members, but also a functional value. While the male, usually the father (as head of the household), occupies the top of that hierarchical structure, the female (in the role of mother) has a position that appears to be submissive, but is nonetheless very

important in determining the cohesiveness of the family unit.

It should not be construed, however, that given the central role of the father and males in general in the Asian Indian society, that the role of women is devalued. To the contrary, women are seen as very important in Asian Indian society. In fact, women have a very strong sense of organization within the society that allows for the female to have a buttressed psychological background. . . . While it appears that the Asian Indian society is very heavily dominated by males, there is a certain degree of authority that females possess and what Kakar [1986] describes as a "discrete sphere of femininity and domesticity [which] gives women a tangible opportunity to be productive and lively, to experience autonomy and exercise power" (p. 37). It is within this sphere that women apprentice in the art of control of specific domains, and in negotiating their positions using their areas of strength. In essence, one uses one's chips to obtain that which one desires in almost skilful and tactical manner. (Mattai, 1997, p. 77)

To a large extent, it is this concept of the *self* that propels the speaker in the case study to not only rise to the defense of the woman in the film, but also attempt to defend the whole society in which the stereotype of the submissive Asian Indian woman is being portrayed. In what is an inherently contradictory position, this Asian Indian male feels compelled to defend the position of the woman and also respond to what he perceives to be the dominant ideological notions in American society regarding Asian Indian women. Lorna Gonsalves-Pinto (1997) describes that contradictory position:

Within an arena of contradictory roles and expectations, Asian Indian American women continue to face pressure to live up to the expectations of their communities and families. Images of Asian Indian women as submissive, fragile, non-complaining, hard-working and family-oriented present them as "model" wives and mothers. . . . [M]any Asian Indian men benefit from this model woman image. . . . This image serves many of the same purposes within sexist communities and household systems that the "model minority" myth serves in the racist U.S. society. Both expect the "model" to continue to serve the "master" without complaining. Both elevate the "model" as better than the others and create antagonisms between groups that could otherwise work together to fight common oppressions. Both engender self-delusions within groups due to internalization of the "model" image, and both make it more difficult to break away from the traditional role expectations. (pp. 165-166)

Suggestions for Addressing the Case Study

This case study appears to be a rather simple issue. However, what is presented is merely the proverbial tip of the iceberg. The following are some thoughts that may be helpful in addressing the situation:

- A clear understanding should always exist between the teacher and the invited speaker in terms of how culturally sensitive issues are addressed and what is expected as outcomes. In fact, this strategy ensures that the teacher is familiar with the invited speaker's thoughts on certain issues.
- Before presenting children with multicultural issues, it is important to prepare them if they are to benefit from such activities and be able to "safely" and "responsibly" explore their thoughts and perceptions concerning the issues being presented.
- The teacher should become culturally synchronized with students so that they understand the cultural repertoire of their classroom and work to expand their own cultural horizons.
- The teacher should seek to make the culture of the classroom reflective of the students' cultures, becoming familiar not only with the demography represented by the students, but also with issues that may arise.

- The teacher should create an atmosphere that integrates multicultural issues into the curriculum, rather than presenting isolated cases in which students are exposed to such issues.

The list of suggestions is not intended to be exhaustive, but rather to provide an idea of the complexities that arise when addressing issues of diversity. In addressing such issues, it is important that we recognize that some issues may be addressed globally within the context of multiculturalism, while some need to be addressed in a particular framework. This case study is an excellent example of the need to address cultural issues contextually. To be sure, some critics deny the need to engage in addressing such issues directly and contextually, and they lay charges of playing the game of identity politics and engaging in race essentialism or ethnic particularism. bell hooks (1994) and Sherene H. Razack (1998) dismiss such critics, arguing for a moral imperative to address such issues contextually. Razack (1998) admonishes us:

> Before we can determine how far we can go, either in essentializing or not essentializing, . . . [we need to examine] how we explain to ourselves the social hierarchies that surround us. . . . These are moves of superiority and we need to reach beyond them. [It raises issues with] the notion of a politics of accountability as opposed to a politics of inclusion. Accountability begins with tracing relations of privilege and penalty. It cannot proceed unless we examine our complicity. Only then can we ask questions [about] how we are understanding differences and for what purpose. (p. 170)

—P. Rudy Mattai

AN EARLY CHILDHOOD EDUCATOR RESPONDS . . .

We are confronted daily by unexpected situations that require quick and clear thought. How we respond to these situations will determine their impact on us and others involved. Life does not give us warning signals, however, and so it is impossible to have answers ready for every eventuality. We can, however, develop strategies for handling the unexpected in ways that leave everyone feeling acknowledged and heard.

Preservice teachers usually have the support of a faculty adviser or supervising teacher(s) to offer them guidance, assistance, and support when they work with young students, either alone or as a part of a teaching team. In the first year of teaching (during the novice period), similar support will be available from a mentor teacher—an individual teaching at the same grade level and often in the same building. Observing and collaborating with these more experienced educators will help to shape a future teacher. Remember, everyone has a unique set of values that determine individual responses to every situation. At the same time, respect for all individuals involved in a situation must prevail. Protecting the dignity of all will set the tone, while helping to resolve challenging situations.

Preservice teachers at Indiana University (IUPUI Campus) used this case study in an exercise in which they predicted their responses while practicing options for helping everyone involved. The exercise generated much debate within our Education E338: The Early Childhood Educator Seminar.

Prior to our lively group discussion, each preservice teacher had time to reflect about this case and send an electronic message in response. Our group discussion time engendered the following suggestions to ensure that both the invited parent and the young students have a positive experience:

- Preservice, novice, experienced, and seasoned teachers should talk with any guest prior to a classroom visit to ascertain his or her expectations for working with the young students. At the same time, the classroom teacher should prepare parents about working with kindergartners, reviewing the characteristics of typical kindergartners.

- The teacher should prepare young students for an invited visitor, discussing the purpose of the visit and seeking input for questions.
- The teacher should research the cultural background (country/customs) of the invited guest, and be prepared to respond to, and assist with clearing up, any misconceptions that the young students may have. Redirecting students' conversations that are not on target will help reduce a guest's anxiety.
- In order for young students to benefit from a conversation with an invited guest who represents a different culture, the teacher needs to have conversations with the children prior to the visit about the concepts of fact and fiction and real and imaginary, and about similarities and differences among cultures. The young students can discuss what they know and would like to know about the culture.
- When a challenge, difficulty, or tension arises during a guest's presentation, remember that young students think differently than adults do. Calm the young students, while also acknowledging any discomfort felt by the invited guest. Rescue a frustrated guest by suggesting that this conversation could continue after a break or on another day when everyone is feeling better. Protecting the dignity of everyone involved should be a high priority.
- Remember that an invited guest wants to make meaningful and relevant contributions to the curriculum by sharing his or her life experiences. Do whatever you need to do to help the guest make connections with the young students, while easing any unexpected tension. Help create a positive memory for everyone.

As a result of the group discussion about this case study, the seminar class members and I made some interesting discoveries about young students, parents, and ourselves. We believe that young students develop many perceptions through exposure to television, videotapes, movies, literature, and family beliefs. How we, as preservice, novice, experienced, and seasoned teachers present materials to the entire class and during small-group discussion time plays a role in whether young students have opportunities to test their beliefs about what is fact or fiction, what is real or imaginary, and what are people's similarities and differences. By revisiting this situation after individual/group reflections and talking with the young students and any invited guest before another visit, all participants should be better equipped to know and share their expectations.

Discussing this case gave the IUPUI preservice teachers opportunities to question, debate, and discuss a challenging situation in a safe and nurturing environment. The following questions allow us all to examine our beliefs about cultures as well as prevailing stereotypes:

- Can we identify teachable moments and take advantage of them to the fullest?
- Can we help kindergartners understand the feelings of others, especially an invited guest who may be distressed by commonly held misconceptions?
- How can we help the invited guest return to the purpose of the presentation and thus salvage his visit with the kindergartners?
- How do we integrate cultures into our learning plans so that young students can begin to see how we are more alike than different?
- How do we help parents understand how kindergartners think, particularly with regard to what is real and what is imaginary?
- How does what we believe about cultures and prevailing stereotypes influence what happens in the classroom and with parents?
- Are we aware of how we share what we think about other cultures, either directly or indirectly?

At the end of our discussion time, the group agreed that five major points must be considered in this case study in order to meet the needs of the invited parent and the young students, while reducing the potential tension. Point one: Remember that an invited guest may not be ready to deal with a whole class of young children. Point two: Preplanning with young students and parents will allow everyone to feel comfortable. Preparation does make a significant difference! Point three: The teacher must have some knowledge of an invited parent's culture and help prepare the young students, based on that knowledge. Point four: Teachers should encourage the parent to give accurate, relevant information about his or her culture. Point five: Preservice, novice, experienced, and seasoned teachers should remain calm at all times, and try to communicate with the invited parent and young students in a way that eases a tension-filled room.

We agreed that we are interested in helping young students develop clearer and truer perceptions about themselves and others. We want young students to understand that certain characteristics of any culture can be represented factually, but that cartoons, television programs, videotapes, books, and movies may blend the real and the imaginary. That is, they may overemphasize some characteristics at the expense of a fuller, more accurate depiction of a culture. Thus, it sometimes is difficult for young students to discern the difference without the guidance of teachers and parents. When we hear young students share misconceptions and misinformation about others, we need to engage them immediately in conversations about reality and fantasy. Remember, building and nurturing relationships with young students allow us to hear and feel their reactions to the world and the people around them. We can help young students begin to know and understand other cultures in positive and objective ways.

—Jacqueline Blackwell

Special Note:

This respondent was assisted by the following Indiana University (IUPUI Campus) kindergarten endorsement students: Andrea Cloud, Rebecca Collins, Lynn Hammonds, Jennifer Heathcoat, Nicole Hobbs, Courtney Koch, Kristin Richard, and Susan Hollowell.

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QUESTIONS FOR DISCUSSION

1. How would you respond to this situation when you realize that the parent and the students are becoming agitated?
2. Parents and other community members are good classroom resources. What would you do to prepare for a parent or community member making a presentation in your class?
3. Folktales and children's television shows often contain stereotypical images. How would you approach these issues with your kindergarten students?
4. Several of the responses mention the gap between the understandings of adults and your kindergarten students. How would you work with the students to help them understand these more "adult" concepts?

Part II: The Middle Years

CASE V.
CULTURAL DIFFERENCES IN EXPECTATIONS FOR GIRLS

Lupe is a 6th-grade student in a regular education class. She is older than many of the students in the class and is frequently absent from school. When she does attend, she is tired and often sleeps in class. Her teacher calls Lupe's parents to discuss the situation, and asks them to come to school for a conference. When her parents arrive for the conference, her father seems agitated and her mother is nervous. When the teacher begins to discuss the difficulties that Lupe is having in class, her father tells the teacher that Lupe misses so much school because she is needed at home to care for her younger siblings. Her father further explains that Lupe will be married soon and that she will not need an education to be a good wife. When the teacher tries to explain the importance of an education, Lupe's father accuses her of being "a snooty gringo" who doesn't know anything about being poor and having to struggle to survive. He also tells her not to call the house about this matter anymore. Lupe's mother says nothing during this conference, but quietly apologizes as she follows her husband out of the door. As Lupe's teacher, how would you handle this matter?

A TEACHER RESPONDS . . .

This is one of those conferences that you wished never happened! As a teacher, one's first reaction might be to label the father a "macho control freak" who wants to intimidate women. Of course, such name-calling certainly would not be the professional thing to do!

My advice to a teacher who finds herself in a situation like this one would be to discuss the outcome of the parent conference with a mentor, a trusted colleague, and/or an administrator. Lupe's teacher might ask her mentor how she could change her image with Lupe's parents. What can she do to authenticate herself in Lupe's neighborhood? Many districts have a Parent Involvement Specialist who goes into the community and talks with parents. The Parent Involvement Specialist speaks the language of the neighborhood, often lives in the neighborhood; therefore, this person is probably already accepted by the families in the community and so can be the best person to explain the laws regarding school attendance. Lupe's father probably would speak much differently to this person than he did to Lupe's teacher. Perhaps Lupe's teacher could accompany the Parent Involvement Specialist to Lupe's home. As Lupe's teacher, I also would want to speak privately with Lupe to try to establish a better rapport. I would consider asking Lupe these questions:

- Have you talked to your mother about quitting school and getting married?
- What value do you see in getting an education?
- How do you feel about going to school?
- Do you want to get married?
- How do you feel about staying home and taking care of your siblings?
- Would you prefer to talk with another teacher or counselor about your home situation?

I would point out to Lupe that a housewife needs a good education in order to construct a home budget, balance a checkbook, etc., and explain to her that the success of children in school is directly related to the mother's education level. Then, I would ask Lupe if she had considered the quality of life she wants for her children.

I would endeavor to impress upon Lupe my firm belief that she should stay in school and graduate. If all else fails, I would consider some type of scheduling alternative for Lupe. Perhaps Lupe could attend her core classes at a time that would work better for Lupe's family. Such an alternative schedule could offer Lupe the chance to graduate.

I would caution a new teacher who might talk to Lupe to:

- Be careful not to make the situation worse for Lupe (at this point, Lupe still attends school even though she is frequently absent)
- Avoid "putting down" Lupe's family (it is my impression that Lupe's father is a proud man and wants to do right by his family)
- Try talking with Lupe and Lupe's mother without the father present (this step would definitely need to be done in the presence of a Parent Involvement Specialist).

In conclusion, I think this case highlights the danger of working in isolation as a classroom teacher. It is so easy to go into our rooms and close the doors. Successful teachers learn the value of collaboration. New teachers must learn the value of getting to know the school's staff, and understanding and appreciating the neighborhood in which they teach. A mentor or trusted colleague possibly could have warned Lupe's teacher about the girl's home situation. Also, a mentor could offer the new teacher tips to ensure a successful parent conference. Becoming a respected member of the neighborhood where one teaches is one of the benefits that comes from being a good teacher. Such respect and trust need to be earned, however.

—Betty Lightfoot

A TEACHER EDUCATOR RESPONDS . . .

When faced with a situation in which the culture of the family conflicts with the culture of the school, a teacher must seek out any points of identity between her own experience and that of the family. When one can empathize, the situation will be eased by understanding, rather than exacerbated by judgment. When one understands, paths to solutions become visible.

So that is what I did. I looked back at how my parents viewed my education. The clear expectation in my family was that my sister and I would do well in school, and that we would go on to college. We only missed school in cases of true illness. Both my parents worked, and so sometimes my older sister had to baby-sit me, but never to the detriment of her schoolwork.

I came of age in the late 1970s and early 1980s during the fervor over the Equal Rights Amendment and the burgeoning of feminism. As a white woman, the movement had much to say for me. It resonated with me because I believe that women are as capable as men and should enjoy equal rights and opportunities. It is safe to say, then, that I have a difficult time with situations like the one posed here—in which females' education apparently is not assigned a high priority. When my students, most of whom are practicing teachers, have asked for guidance in similar situations, I have been stumped.

When I was asked to respond to this scenario I sought out someone who could shed light on the situation—someone who comes from a similar cultural background as the family in the problem situation. Rosita Marcano, a friend and faculty member in the College of Education at Northern Illinois

University, is Puerto Rican. She was born in Chicago, and raised in both Chicago and Puerto Rico, but considers herself to have been "socialized" on the island. She is bilingual, with her first language being Spanish, and bicultural. Rosita's husband is Puerto Rican, and they are raising their three children to be bilingual and bicultural.

In addition to her personal experience in coming from a culture different from the mainstream, Rosita also gained valuable insight as Director of Reform with the Chicago Public Schools (1992 to 1995). A prominent and lasting feature of the reform was the establishment of elected school councils. Each council is composed of a community member, two teachers, and six parents. As Director of Reform, Rosita worked extensively with the councils and learned much about the parental perspectives found in the many cultural groups represented in the Chicago schools.

I read the case of Lupe and her parents to Rosita, and then we talked and talked and talked. Here is what I learned:

First, we need to look at the situation and see what we can say objectively about the people involved. The teacher is identified as female by the pronouns used in the case description. While we do not know the family's specific culture, for the sake of this discussion we will consider them to be Mexican American since Mexican Americans outnumber other Hispanic groups in most parts of the United States.

Next, we must engage in further analysis. As Rosita put it, the situation is full of "horrendous ingredients, all of which will affect the outcome." First, because the teacher is female, the father probably will have a difficult time attending to her. In Mexican American families, especially poor ones, the father tends to be the absolute boss while the mother is the manager of the household and children. The father's attendance at the conference is unusual, and can be interpreted as a sign of his love and concern for Lupe.

This raises another issue: Is Lupe present at the conference? In European American, middle-class homes, children often participate in adult conversations, even interrupting and calling adults by their first names. Such behavior in a Mexican American home would be considered rude. Many Hispanic families have a saying, "Children speak when chickens pee." Since chickens do not pee, children do not speak. Another saying is, "*Toca con los ojos, mira con los manos.*" ("Touch with your eyes, look with your hands.") Taken together, these two sayings call to mind the European American dictum of times past: "Children should be seen and not heard." Many Hispanic families socialize their children, especially girls, to be submissive to adult authority, particularly that of males. Lupe's presence at the conference could be an affront to her father's understanding of his role.

If Lupe is present, she might need to translate for her parents, which would exacerbate her father's perception of the meeting being an insult. According to Rosita, he would feel "demeaned in an already hostile situation." His child would be displaying knowledge that he does not have, and also using that knowledge to translate what he takes to be a scolding by the teacher. Aware of the father's reaction, the mother would be extremely uneasy, probably anxious, and consumed with desire to keep the peace. And poor Lupe would be caught in the middle.

At this point, a teacher may be throwing up her hands in despair, asking, "How was I to know? What can I possibly do?" Let's rewind the tape. How might this situation have been handled differently from its outset?

First, Lupe should not be present; this is a conversation among adults. Obtain the services of an adult translator, if needed. A person who speaks Spanish is not enough. If at all possible, find someone from the same cultural background. At the very least, the translator should be capable of communicating both formally and informally with Hispanic parents. Parent volunteers may be available to

serve as skilled translators.

When the parents arrive, use all the social skills at your disposal. Offer them coffee or some refreshment, open with some small talk, follow with a discussion of Lupe's strengths, and listen—*really listen*. Try to discover, as Rosita puts it, "what makes sense in the four walls" of the family's home. How many younger siblings does Lupe have? What are the circumstances that necessitate her missing school to care for them? Both parents might need to work long hours at low-paying jobs simply to feed the family, and they may not have adult family members available to look after the children or the resources to afford child care. What can you and the school do to help? Perhaps you can suggest free or inexpensive child care at the family's church or elsewhere in the community. In short, work hard to build trust and take special care not to appear judgmental. Avoid placing yourself in a position of opposition to them—you will lose. More important, Lupe will lose. Remember that Lupe's parents are your *partners* in her education, not your students.

If the events described in the case study have already happened, it may still be possible to salvage the situation. Wait to see if Lupe's absences decrease. If they do, communicate with her parents and tell them how pleased you are with Lupe's attendance and work. If the absences continue, try again. Invite them back or, better yet, make a home visit. You are apt to learn more in 10 minutes in the home than you could in 10 hours of parent-teacher conferences at school. Try the conciliatory approach outlined above; that is, emphasize Lupe's strengths and focus on what you and the school can do to help.

If, and only if, this approach does not work, remind the parents that regular school attendance is the law and that if her attendance does not improve, the courts will have to be involved. If the parents are illegal aliens, they will be afraid of deportation and will want to avoid the courts at any costs. If they are in the United States legally, they still will be loath to have family matters made public.

This raises the issue of trust. The professional literature identifies the formation of emotional bonds with students as a key ingredient in the effective education of children of color. Approach the development of these bonds with caution. You may find that Hispanic families tend to be reserved and want to keep family matters within the walls of the home. If you ask Lupe direct questions about her family life, you probably will hit a blank wall. At the very least, you will put her in a tough spot. She will want to please you by answering, but by doing so she may be violating a cultural taboo.

Instead of questioning Lupe directly, work over time to gain her trust. If she shares personal and family information, treat whatever she tells you with the utmost confidence (unless, of course, you know of or suspect child abuse). Do not let her parents know what she has told you. To violate Lupe's trust would be to get her in trouble, and your relationship with her parents would deteriorate. Rather, use your new knowledge to gain understanding of Lupe and her situation. You then can use this understanding to enhance Lupe's chances for academic success.

Lupe's case study is far more complex than it may first appear. What initially seems to be a family's disregard for the education of girls may involve deep-seated issues associated with family roles and responsibilities and differing expectations for communication between teachers and parents. The teacher needs to examine her own attitudes and to develop an understanding of the parents' perspectives. While it is not possible for teachers to immerse themselves in every single culture their students represent, it is possible, as Rosita puts it, to "educate ourselves" and "relearn what we already know."

One teacher acting alone, however, is not enough. The school also has an important role in identifying community resources and providing skilled translators. If students like Lupe are to succeed in school, both the teacher and the school must go the extra mile.

When we encounter situations with overtones of cultural conflict, it is not enough to interview knowledgeable people and assume we understand—for nothing less than the education of millions of

schoolchildren is at stake. We should check the accuracy of our interpretations, and so I have run this response by Rosita. She has pronounced it culturally appropriate.

Now, if I were going to *really* practice what I preach, I would interview Rosita's husband, Enrique, who is a truant officer in Chicago, for a male perspective. . . .

—***Carla Cooper Shaw***

QUESTIONS FOR DISCUSSION

1. How would having information about Lupe's family change how you handled this situation?
2. What kind of conversation would you have with Lupe concerning school and her education?
3. How can the expectations of parents, siblings, teachers, etc. influence a pupil's performance and/or behavior in school?
4. Do you believe there is gender bias in schools and, if so, how would you handle it in your classroom?

CASE VI.
WHO DO WE HONOR AND WHY?

You are a middle school teacher in a middle-class suburban neighborhood. Black History Month is fast approaching and you are discussing with your students who should be honored. One of your students, an African American Muslim student, recommends that Malcolm X be honored because he was a political activist who was killed during the 1960s. Another African American student believes that Malcolm X should not be honored because he "hated all white people and wanted blacks to hate whites, too." The Muslim student asserts that the other student doesn't know the true history of Malcolm X, and that no matter what Malcolm X may have said about white people, no black person should speak badly about him. The students argue, and the class begins to take sides. How do you handle this situation?

A STUDENT TEACHER RESPONDS . . .

First of all, I definitely would not push the issue aside. That would not solve the problem. If anything, it would make it worse. It sounds like the students do not know the history of Malcolm X. This would be the perfect opportunity to use the students' interest to help them learn more about a very important subject.

Sparked by the students' desire, I would assign each person to research the history of Malcolm X. They should find information about his beliefs, actions, accomplishments, and any other piece of information that may be important to gathering a complete history of Malcolm X. Once every student has done the research, I would ask each one to evaluate whether or not Malcolm X should be honored and to state the reasons for that determination.

I believe the students need to move beyond learning mere facts of history. They also need to be able to evaluate the importance and impact that history has on the future. This is why the evaluation part of the assignment is very crucial. I definitely would not give the impression that we have to come to an agreement on whether or not Malcolm X should be honored. I feel it is more important that each student research the topic and decide for himself. There are times when it is okay to disagree. Each student may not feel the same way on this subject. That is fine. At least the students will be thinking for themselves.

While the students are researching, I also would be researching this history. I feel it is very important for me, as the teacher, to know whether the students' research is accurate and truthful. If I'm not prepared, I will hinder the learning that could take place in my room.

When the research is finished, I would have the class come together and discuss what we have discovered. This allows the students an opportunity to share their research and give their opinions. During this type of discussion, however, I would need to ensure that the comments are appropriate for the classroom. Hopefully, I would by now have created a classroom atmosphere that allows the students to express their opinions without being mocked or attacked. Again, I would stress that we do

not have to come to a consensus. The review of our research could lead into a discussion about why we honor people and what happens when we honor a person.

The main points to remember when handling this situation are the following:

- Do not push the issue aside
- Use the students' interest to accomplish learning
- Allow the students to make evaluations
- Give the students a time to share.

It is important that the subject be put back into the students' hands. They will not learn as much if the teacher does all of the research and only his/her opinions are discussed. They will learn much more if they do the research and evaluation.

—Angel Marjanovich

A TEACHER EDUCATOR RESPONDS . . .

When I think about how to help novice teachers make sense of a case such as this, I struggle to contain and frame my answer in a meaningful way. Containing my response(s) is important because while novice teachers need to be aware that a single correct answer does not exist, they can be easily overwhelmed by too many options. Furthermore, the pedagogical framework chosen to direct and guide explorations of classroom interactions remains the salient factor in how students come to learn about the dynamics of teaching and learning. Therefore, I will use the issue of pedagogical framing for my response.

The direction given to novice teachers for navigating hypothetical situations such as this is inextricably shaped by the paradigm of the particular teacher education program and by the individual biographies of participating students. In other words, novice teachers' definitions of "learning to teach," "the role of teacher," and "student" will be created by their personal biographies and/or experience in a teacher education program, and those definitions will mediate possible solutions.

Let me describe two scenarios that illustrate this point. While I present and discuss only two, the reader must be mindful of the myriad other possibilities.

Example 1: The following scenario takes into account that preservice students, student teachers, and beginning teachers often desire technical and unambiguous answers to classroom dynamics. Unless challenged on their understandings of classroom phenomena, many novice teachers maintain a misperception of causality for interactions between teacher and student. If the student does "x," the teacher should do "y." If the teacher includes method "q," the student will react with action "t." This aspect of human behaviorism is still maintained and perpetuated in many teacher education programs today. In fact, the word "methods," as in "methods classes," implies a linear causality that serves as a conceptual basis for numerous courses in education. Given this expectation and framework for education courses, I offer the following response.

This particular case study lends itself nicely to the specific developmental stages of middle school students. Middle schoolers are interested in issues of fairness and social justice. Therefore, I would suggest that the teacher consider the student interactions to be a viable "teaching moment," and take the opportunity to discuss issues and feelings about race, the civil rights movement, and present-day problems with countering prejudice and stereotypes. Students could be divided into teams for an impromptu classroom debate in which they could state their opinions and then listen and respond to peer rebuttals. Related assignments might include exploring the writings and speeches of Malcolm X

in order to correctly ascertain his position on race relations. Students could present their findings to their peers for the purpose of helping to make a more informed decision as to who should be honored during Black History Month.

The National Middle School Association (NMSA) advocates learning experiences that address students' varied intellectual, social, emotional, physical, and moral development. Furthermore, the NMSA supports learning experiences that value the dignity and diversity of all individuals and that allow students to learn and express themselves in a variety of ways. In a position paper on diversity, the NMSA states that:

> Since young adolescents themselves are diverse; will work in a diverse society; and are also in the process of forming their own value system, it is important for NMSA to assist in the development of teaching strategies, instructional practices, programs, and curricula that help schools prepare their students for success now and in the future. (Available at www.nmsa.org/pospapdiversity.html)

The Interstate New Teacher Assessment and Support Consortium (INTASC), a program of the Council of Chief State School Officers, articulated a set of 10 core standards that define the knowledge, dispositions, and performances that are essential for all beginning teachers. Of these 10, the following six INTASC principles support the hypothetical teacher decisions just discussed.

Principle 2: The teacher understands how children learn and develop, and can provide learning opportunities that support their intellectual, social, and personal development.

Principle 3: The teacher understands how students differ in their approaches to learning and creates instructional opportunities that are adapted to the diverse learner.

Principle 4: The teacher understands and uses a variety of instructional strategies to encourage students' development of critical thinking, problem-solving, and performance skills.

Principle 5: The teacher uses an understanding of individual and group motivation and behavior to create a learning environment that encourages positive social interaction, active engagement in learning, and self-motivation.

Principle 7: The teacher plans instruction based upon knowledge of subject matter, students, the community, and curriculum goals.

Principle 9: The teacher is a reflective practitioner who continually evaluates the effects of his/her choices and actions on others (students, parents, and other professionals in the learning community) and who actively seeks out opportunities to grow professionally.

Example 2: The second scenario takes into account that appropriate decisions can be made only in a context-specific manner. As outside readers of this case, we do not have enough information to make suitable responses. This perspective rejects simplistic notions of teaching and learning. It recognizes that teaching is an emerging act that cannot be preplanned, and thereby celebrates the "improvisational uncertainty" (Kincheloe & Steinberg, 1998) inherent in this profession. Some examples of context-specific information might include the:

- *Demographics of the classroom population.* Who are the members of the class in this scenario? What is the specific racial, ethnic, and socioeconomic breakdown of this particular classroom? What is the gender split? Is this class academically tracked in some way?
- *Specifics about the two students mentioned.* What are the academic histories of these two students? Is the interest implied by either student unique and therefore potentially fragile?

- *Climate of school/community.* What is the racial history of the school and of the community? Do tensions currently exist between students of different backgrounds? Have there been incidents of racial tension in the past? Is the community segregated? What is the perceived quality of the school in question? What was the impetus for the Black History Month activity? What autonomy of curriculum choice does this teacher have?
- *The teacher's personal biography.* How does the teacher's individual characteristics affect any decision made? Is the teacher male or female? White or a racial minority? How many years of teaching experience does he or she have? Does the teacher view his or her role as one of ultimate authority and knowledge, or as one of facilitator and co-creator of knowledge? What is this teacher's view of how students best learn?

As there can be no one, universally shared conception of classroom, student, teacher, or curriculum, a generalized response to this scenario cannot be offered. Doing so would fragment knowledge from the context that produces it. This view of teacher education honors the ambiguity and complexity of the classroom, instead of attempting to reduce human behavior to a predetermined list.

Bartolomé (1994) argues that the current focus on classroom solutions and methods is primarily methodological and mechanistic, and is dislodged from the sociocultural reality. She further argues that teachers must move toward a position of political clarity. This would involve an understanding that schools, teachers, and curriculum are not neutral, and reflect the unequal power relations existing in society. Part of the teacher role, then, is to become aware of how these inequities manifest themselves in a classroom structure, and to work to reduce their reproduction.

I am painfully aware that the second scenario described is messy and complex. I am also aware that an attainable solution may be some combination of both scenarios. Perhaps my intention is to remind us of the ever-present uncertainty that co-exists with classroom teaching. Uncertainty here does not necessarily mean a lack of prerequisite pedagogical or content knowledge, but rather represents a "coming to terms" with its presence as a partner in our teaching. Those who advocate the use of case studies in teacher education and inservice education recognize the role of uncertainty. Shulman (1992) writes:

> Cases show little respect for disciplinary boundaries. They are messy and recalcitrant. They rarely admit of a single right answer. They are therefore ideal for inducting the neophyte into those worlds of thought and work that are themselves characterized by unpredictability, uncertainty, and judgment. (pp. 7-8)

Until we can accurately and consistently predict human behavior, particularly in relation to cognition, teachers of all levels of expertise should embrace uncertainty and understand its relationship to our work with students at many levels.

–Laurie Mullen

A TEACHER EDUCATOR RESPONDS . . .

Black History Month is a misconception and, when not addressed appropriately, nearly always creates conflict among African American students. The Black History Month concept causes African American students to feel responsible for having viable information on the topic simply because of their race. Frequently, the African American students do not know any more about black history than do the students of other races; for one thing, the subject has not long been part of the U.S. education system. When teachers are cognizant of that fact, their expectations concerning African American students' knowledge on the topic will be different. Therefore, the method sug-

gested in this response is designed to change the focus of this special time of the year to one that expands students' intellectual knowledge about the history of African Americans and all people of different races.

The method of selecting an individual to be honored for any special event should start with a set of clearly articulated criteria that allow all the students in the class, regardless of their race, to feel confident in participating in this selection process. These criteria may include the following:

- Select an honoree based on research findings from three different sources (hearsay not being considered).
- List three to five specific contributions of this person that improved the quality of life in the nation.
- Discuss your selected person's demonstrated leadership abilities.

This method will help all students to learn and feel confident in selecting an individual, without the fear of being attacked by other students. Consequently, the incident in the case study may be addressed in several ways. One may be for the teacher to ask both students who were involved in the discussion about Malcolm X to identify their sources of information, which they should then share with the class. The class as a group will have the opportunity to assess the validity of the information and decide for themselves who is worthy of being honored for Black History Month.

–Rose M. Duhon-Sells

A TEACHER EDUCATOR RESPONDS . . .

Conflicts regularly take place among students at school. By the middle school years, students are more cognizant of the opinions, attitudes, and values expressed by peers and teachers. Outside of school, controversy may emerge in the home between spouses, siblings, or children and their caregivers over any issue, ranging from housekeeping to religion. Beyond the confines of school and home, conflicts around the world are brought into living rooms each day through the television. In this scenario, the disagreement between two classmates engages points of pride, prejudice, bias, honor, and race. Ignoring these real-life issues or avoiding them when they occur in the classroom suggests that it is somehow safer and therefore best to leave conflict, controversy, or disagreement alone. It may even imply complicity or, at worst, discredit the call for reason (Singer, 1994).

I am speaking from the perspective of an educator who helps develop preservice and inservice teachers' awareness of cultural diversity and social studies issues in the classroom curriculum. As a teacher educator, I am guided by the National Council for the Social Studies (1994) position on the purpose of the social studies curriculum: "to help children develop the ability to make informed and reasoned decisions for the public good as citizens of a culturally diverse, democratic society in an interdependent world" (p. vii). In light of this curricular approach, I propose that it is motivating, interesting, and meaningful for students to engage in awkward or difficult conversations if they learn to acknowledge and articulate their own viewpoints, and to listen to and consider the perspectives of their peers in an open, democratic forum.

In the following response, I suggest several strategies for effectively preparing for and facilitating a situation like the one proposed. Ideally, the teacher will create an environment in which children may grapple with underlying issues and, in the process, answer the question, "Who should we honor and why?"

First, fundamental communication skills need to be agreed upon at the beginning of the school year. Multiple opportunities to practice these skills will help students become increasingly comfort-

able discussing ideas in a respectful, thoughtful manner and to understand their role in such dialogue, whether the issue at hand is or isn't controversial. In this example, the first student suggests that Malcolm X should be honored during Black History Month because he was a black political activist killed for his beliefs. Another student believes that Malcolm X should not be honored because of his negative comments about white people.

At this juncture, the teacher can remind students that they should follow the established "communication rules" or "rules for discussion." Once the issue is out in the open, anyone may raise a hand to signal a desire to contribute something. The teacher selects the next speaker, who should then re-state what she thought she has heard and then add her own question, observation, or opinion. The next person is called upon and re-states what he thinks the previous person said before adding his comments. The conversation continues in this manner. Of course, it is advisable that the teacher have a feel for how long the students are capable of constructively participating in an open forum discussion. In order to structure a safe forum in which all students can participate, the teacher should monitor comments and redirect students who forget to follow the rules.

The open forum described here is a modification of what Glasser (1992) called the "open-ended meeting." While open-ended meetings are meant to be regularly scheduled times when students and teacher sit to discuss topics of interest or relevance to the group, open forums are a much more impromptu, yet no less structured, approach. The teacher leads the group by re-stating the issues, reminds students of the ground rules, encourages participation by a variety of students, and offers a closing statement or final challenge to the group (Lundeberg, Emmett, Osland, & Lindquist, 1997).

Another specific strategy, called "Take a Stand" (McBee, 1996), can be used when difficult issues are discussed in the classroom. Typically, the teacher establishes the controversy by stating something that students can agree or disagree with. Student statements, as in this case, may also engage the class. Like the open forum, this approach provides a semi-structured opportunity for students to develop points of view and share their multiple perspectives with others. The students decide how they feel about the statement made by their teacher or peer, explain why, and then physically move to one side of the room if they agree, to the other side of the room if they disagree, or stand in the middle of the room if they are undecided. The role of the teacher is to facilitate the conversation. Students must practice accepted rules of communication in order to participate. The teacher then asks individuals on the agree side why they chose their position. Likewise, individuals on the disagree side explain why they believe differently. After uncovering the thoughts of several people on each side, the teacher then prompts individuals in the neutral party to share their reasons for remaining undecided. After all (ideally) or most students have stated their positions, the students may alter their opinion (by moving to another physical position in the room). They are free to take a new stand. As peers practice this process, they will become more comfortable with their own opinions and their individual ability to state why they believe a certain way.

An adaptation of the above idea incorporates a strategy known as "bending the line" (Kagan, 1998). In this strategy, individuals who agree most with student A form one end of the line, while those who agree most with student B form the other end of the line. Then, the person on one end of the line "folds the line" by walking to the person at the other end of the line. All students follow the first person until the line is folded in half. At this point, students share their individual perspectives with the persons they are facing. Once each pair has exchanged points of view, the line may be shifted so that individuals share their perspectives with more than one person. This continues until the teacher knows that students have heard several opinions. As a debriefing activity, all students return to a designated central location and discuss what they are thinking. The teacher may offer a statement to bring closure to, or even challenge, the students. For example, the teacher could ask, "What is the

value of Malcolm X's contributions to our society? How can we find out?" Then, he or she can plan a time to engage in a subsequent class meeting about what students have discovered through their research.

The framework and strategies discussed above require a classroom standard that embraces each student's need to feel a sense of belonging, safety, and freedom. When teachers help students learn about and appreciate different perspectives, students begin to acknowledge their own points of view and begin to develop empathy for others. When teachers help students see that their behavior has an impact on others, students begin to feel their power and realize that it can be used to make both destructive or constructive decisions. It is in this environment that students recognize that they have choices in the conclusions they form about others, in how they behave around others, and in what kind of people they ultimately want to become (Feder-Feitel, 1992).

—Sunya I. Collier

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QUESTIONS FOR DISCUSSION

1. Why is it important that the teacher research subjects assigned to the students in his/her class?
2. What do you know about Malcolm X?
3. Why is it important to recognize that there usually are no easy or exact answers for dealing with situations like this case?
4. What is the purpose of Black American History Month? How should a teacher prepare for discussions that lead up to preparations for Black American History Month?
5. How would you go about establishing an "open forum/open communication" situation in your middle school classroom?

CASE VII.
NEW STUDENT IN CLASS

José is a Hispanic American student who has just recently moved to your school and is having some difficulty adjusting. He is the only Hispanic student in the class and doesn't read or speak English very well. Your student teacher, Leland, is aware of José's difficulties and gives him individual attention and assistance whenever possible. You notice, however, that Leland allows José to get away with small classroom infractions that would carry consequences for other students. When you ask Leland about this, he says that José needs to be treated differently until he can get better adjusted to his new surroundings. Leland explains that he feels the other students pick on José unjustly. You haven't noticed students treating José any differently than they treat each other. How would you address this matter?

A TEACHER EDUCATOR RESPONDS . . .

Integrating foreign students into regular classrooms is very difficult, and this issue has caught the attention and inspired the efforts of many educators around the world. It is estimated that every school teacher in the United States will have at least one student during his/her career who speaks English as a second or other language; most of these teachers will not have received specific training in dealing with such situations. It is important that teachers, administrators, and other school staff members look for ways to help newcomers make successful transitions to their new schools.

Cases such as José's, that of a Hispanic American student who has just recently moved to a new school and is having adjustment difficulties, can be found throughout the United States. Such difficulties are more likely in school systems populated primarily by middle-, upper middle-, and upper-class white students whose typical behavior differs from that of many Hispanic students.

José, despite being born in the United States, was probably brought up in a Spanish-speaking community and significantly influenced by his Hispanic culture. Most likely, he would seem alien to other ethnic groups. Therefore, it is perfectly understandable that José faces difficulties in his new environment. Students in similar situations report that they feel as if they are in another world where people look, act, speak, and dress differently. Exacerbating the difficulties, relationships between many mainstream culture Americans and foreigners are characterized by discrimination, humiliation, misunderstanding, and constant conflict. This reality alone would be enough to make José feel uncomfortable and ill at ease. Furthermore, José has not yet acquired the ability to read and speak English very well—an additional problem.

In my opinion, it is acceptable for Leland, the student teacher, to give José individual assistance and attention, whenever possible. Many newcomers may not be familiar with the way a school functions in terms of procedures and organization; therefore, it is very important that the administration provide opportunities for these students to become familiar with what is expected of them. In addition, it is essential that both administrators and teachers in the new school provide a welcoming and

non-judgmental environment for every student; this is particularly important for those students with culturally different backgrounds. These students come from rich and interesting social contexts; therefore, instead of trying to acculturate new students, schools should encourage them to share their cultural backgrounds with others. This type of cultural exchange can be very enriching and rewarding.

In this specific situation, the kind of assistance given by Leland is key. Sometimes, teachers focus too much on students' differences, and thereby risk preventing them from expressing their ideas, interests, needs, and preferences. Consequently, such assistance may interfere with students' academic, social, and cultural adjustment. Of course, students' values and individualities should be recognized and taken into consideration. However, we cannot allow language and cultural differences to interfere with students' well-being.

The number of Hispanics attending school in the United States is expected to continue growing; therefore, school systems need to be prepared to receive and welcome this population. In fact, "minority" students already constitute the major population in certain U.S. school districts.

School personnel in the United States need to keep in mind that Hispanic American students, and minority culture students in general, have a great deal to offer. For many, the difficulties they face inspire responsibility, hard work, and motivation. They see access to public education as a way to get ahead in life. Many American school systems, however, see these students as low-achievers and potential school dropouts who often have learning and emotional disabilities. This kind of bias and misjudgment needs to be addressed if non-traditional students are to succeed in the so-called mainstream American educational system.

There is a big difference between attention and favoritism. Under no circumstances can a school be a place for favoritism of any kind. Leland seems to have been favoring José by allowing him to get away with small classroom infractions that would have carried consequences for other students. In my opinion, this should not be allowed. In fact, this kind of behavior may increase the other students' negative feelings towards José, which would further complicate his life. Instead, teachers should focus on activities that deal with similarities and differences between cultures in order to foster pride in each student's own heritage and help the students develop respect for each other's cultural values and customs. This attitude would certainly make the school a much more exciting, warm, and fulfilling place where learning, understanding, and friendship can flourish.

—Diógenes Cândido de Lima

A TEACHER EDUCATOR RESPONDS . . .

The case highlights a conflict in professional judgment regarding how a Limited English Proficient (LEP) student should be treated. In other words, the case raises the question of equal versus fair treatment.*

The Facts in the Case

As a cooperating teacher, I know that I have a LEP Hispanic American student in my class. I also have a student teacher who appears to be giving the Hispanic student preferential treatment, in both the academic and classroom management areas.

Things Not Known That Are Relevant

As a reader of this case, several items are not known to me, including:

- The gender of the cooperating teacher.
- The school board and state policies regarding treatment of LEP students.

- The rules of the classroom as established by the teacher and/or students, and whether other students actually are punished for rule infractions.
- The ethnicity of the student teacher and teacher.
- Whether the teacher has had LEP students in his/her class previously.
- At what point in the school year the new LEP student joined the class.
- The reasons that students are picking on the LEP student.
- Whether a needs assessment has been completed for the LEP student.

Assumptions in the Case

It is assumed that the student-teacher was assigned to work with the LEP student by the teacher, and did not take it upon himself to do so. One also may assume that both the student teacher and teacher know from their professional training how to deal with LEP students.

Arguments in the Case

It appears that the cooperating teacher has adopted the following argument: First, all students must be treated equally regardless of circumstances. The LEP student is being treated differently; therefore, the LEP student is receiving unequal treatment. The student teacher appears to argue that if some students in a class pick on another student, then that student must be treated differently. The LEP student in the class is being picked on by some students; therefore, the LEP student must be treated differently.

Interpretation of Case and Solution(s)

The case of the new student brings to the fore a key question: Is the purpose of teaching to treat all students equally or to treat them equitably? If human beings are unique, then treating them equally would seem to be unfair.

Many school districts, especially those with large populations of LEP students, have policies that permit different treatment for LEP students. Some states even permit waivers vis-à-vis standardized testing for these students. Consequently, the student teacher's treatment of the LEP student may well be within the bounds of school and state policies. The hidden argument in the case—that all students must be treated equally regardless of circumstances, that the LEP student is being treated differently, and that, therefore, the LEP student is receiving unequal treatment—is an invalid argument that commits a four-term fallacy. The conclusion that someone is receiving unequal treatment cannot be validly inferred from the premises provided. There are no linked terms in the premises of the argument. On the other hand, the student teacher's argument that someone who is picked on must be treated differently is a non sequitur. One thing (the consequent) does not necessarily follow from the other (the antecedent) in this instance.

Many teacher preparation programs provide training for preservice candidates to help them deal with LEP students in their classes. In some programs, candidates receive an ESOL endorsement with their teaching license. In this case, there is no evidence that the student has such training, and is therefore acting out of professional judgment with regard to the LEP student. There is also no evidence that the classroom teacher is ESOL-trained and has worked with LEP students before. As a result, it is unclear whether the LEP student is being exposed to the best learning environment for his situation. It is taken for granted that both the student teacher and classroom teacher are qualified to deal with LEP students. In fact, it is not known whether any assessment has been done regarding the LEP student's learning needs.

Some possible solutions to the problem might be:

- Examine the state and school district policies regarding the treatment of LEP students.
- Make sure the LEP student's needs are assessed prior to instructional activity and assistance.
- Seek assistance from ESOL professionals if they are available at the school.
- Help all students in the class to understand that their needs are different and diverse, and may warrant different instructional strategies.

–Erskine S. Dottin

*The format for this case analysis was taken from the following book: Dottin, E. S. (2001). *Enhancing effective thinking and problem solving for pre-service teachers and in-service professional educators.* Lanham, MD: University Press of America.

THREE EDUCATORS RESPOND . . .

We are responding to this case study by offering several suggestions for beginning teachers or student teachers to support them as they work with limited English proficient (LEP) students in a new school environment. In a perfect world, teachers and student teachers would possess the skills to work effectively with these students. However, the authors realize that not all teacher preparation programs adequately train preservice teachers to work with students of diverse backgrounds. Yet, the United States' population is becoming increasingly more diverse, with more students coming from non-English speaking homes. These students could greatly benefit from programs that are sensitive to their needs, and that support their home languages and cultures. More important, language minority students often are placed in regular, English-only classrooms, a situation that underscores the need for more multicultural instruction in "regular" teacher education programs (Grant & Gomez, 1996).

When a child enters a new school environment, it can be stressful, especially if, like José, the child speaks a different language and is from a different culture than his peers. José has the moral support of his student teacher, who shows compassion by allowing him, unlike the other students, to misbehave without suffering any consequences. Of course, this is an unfortunate situation, which will become troublesome for all parties involved. Therefore, it is extremely important to find and implement a culturally sensitive solution to support José. It is the responsibility of the teacher to counsel the student teacher on how to appropriately address José's difficulties and to treat all children equally. José's success in school depends on how well the teacher and student teacher address his: language/cultural differences, parent/family involvement, peer relationships, community support, and curriculum and behavioral issues.

Many of the following suggestions are based on the authors' experiences as classroom teachers and are provided as possible solutions to minimize any detrimental consequences, either to José or to his classmates.

The Curriculum and Classroom Environment

Does the classroom curriculum show respect for diversity? The curriculum should be reflective of the children's cultures, backgrounds, and experiences, and it should be responsive to their individual needs and interests (Dodge & Colker, 1999). Thus, the goal of the teacher and/or student teacher is to make every child feel safe and secure in his/her environment. This means being culturally sensitive and careful not to offend, stereotype, or discriminate against those children who are different. The teacher and student teacher must learn to understand and respect the cultural and linguistic differences of their children.

The physical setting of the classroom can have a major impact on how comfortable and secure an

LEP child may feel (Tabors, 1997). Therefore, the teacher must prepare the classroom environment to reflect the experiences and background of all the children. Based on Tabors's (1997) classroom observations of preschool second-language-learning students, these students often choose to play in physical settings where manipulatives such as Legos, puzzles, and blocks are available. In addition, teachers may want to display pictures of people from the children's culture around the classroom, so that the children will see persons who look like them. Of course, this gives the children's self-esteem a much-needed boost and it enhances their willingness to trust the adults and peers in their new environment.

It is also important to include culturally relevant materials and artifacts, and books, pictures, and music that are in the children's home language. For example, labeling items in Spanish would be helpful to José and informative to other students, who may benefit from learning words and phrases from another language. For a time, Phyllis taught in El Paso, in a predominantly Mexican American 2nd-grade classroom. Her students taught her Spanish at various times during the school day. They became her teachers and she became the student. This experience warmed everyone's hearts. Periodically, these students spoke Spanish to challenge Phyllis to speak Spanish to them. This experience helped Phyllis to bond with her students and get to know them as individuals—learning their strengths, interests, and needs. As a result, Phyllis was able to individualize the curriculum and plan culturally relevant classroom activities and experiences.

The daily schedule is an important element of the physical environment. It structures the day and provides consistency, helping children feel safe and secure in their classroom (Dodge & Colker, 1999). According to Tabors (1997), a consistent schedule helps a second language student more easily learn the classroom routines and transitions. This consistency may help José make friends quickly and help him build trust (Dodge & Colker, 1999). Therefore, a posted schedule (with pictures) written in his home language may alleviate José's insecurities about his new environment and his dependence on the student teacher, Leland, and his peers.

The teacher should find a bilingual person to serve as a "special friend" to José as he becomes more adjusted to his new environment. The teacher and/or school counselor, with input from José's parents, could contact local resources (e.g., the local high school, college, churches, charity groups, Hispanic community centers) for assistance in locating a bilingual helper. In addition, assigning students to take turns being a "buddy" to José will help him to develop closer relationships with his classmates. They can show him around the school and familiarize him with basic routines in class. Phyllis and Adrian used this practice in their classrooms and it made a world of difference in working with second-language-learners.

If the classroom teacher and student teacher know in advance that an LEP student is enrolling, they can have the other students become a part of the welcoming process. Tabors (1997) stated that using the social support of the English-speaking students is effective when working with second-language-learning children. In this case, getting input from the other children in the classroom not only would give them a sense of ownership in helping José with this transition, but also provide students with the opportunity to discuss and get a better understanding of differences among people. As José is welcomed into the classroom, he will feel valued and accepted. José's classmates could be taught Spanish songs and phrases, for example.

Parental Involvement

Since parents are, ideally, partners in their children's education, it is crucial to actively engage José's parents as he adjusts to his new environment. The teacher and student teacher must develop partnerships with all parents that are based on mutual trust and respect. An effective partnership will enable

the teacher and student teacher to learn important information about José's development, needs, and interests, as well as help his teacher and student teacher learn about José's family's cultural background and experiences. In the process, however, the teacher and student teacher must not impose their personal beliefs and values on José's family. Otherwise, they could damage the parent-teacher relationship and hinder José's success in school. Tabor (1997) suggests that teachers could ask parents for their help in communicating the teacher's wishes to the child. This practice worked for Phyllis in her classroom. She recognized the need to engage her students' parents in order to learn more about their cultures, heritages, and languages. Therefore, she invited them to serve as observers, volunteers, resource persons, and mentors, which, in turn, helped Phyllis embrace her children's cultures and encouraged the parents to trust Phyllis. These parents also supplied Phyllis with classroom supplies and assisted with various tasks, both in and out of the classroom. Teachers could learn about holidays, rituals, and customs that are important to children's families through formal questionnaires and/or informal conversations (Derman-Sparks & the ABC Task Force, 1989). This invaluable information will enable the teacher to plan meaningful and culturally sensitive activities and experiences. It will also provide insights on how to involve families in and out of the classroom/school environment.

The Student Teacher

The classroom teacher noticed that Leland allowed José to "get away" with small classroom infractions for which other students would have suffered consequences. The other students may view this action as preferential treatment, causing them to alienate José and rebel against the student teacher. Perhaps Leland is feeling sorry for José and thinks this special treatment will help him feel more comfortable, or maybe he just does not understand how to work with a Hispanic student. Whatever the case, this student teacher must become more knowledgeable about how to work with students whose cultures are different from his own. An effective teacher/student teacher must not come to a classroom without understanding his/her students' cultures (Grant & Gomez, 1996). This is like coming to the classroom without clothes!

Teachers cannot effectively teach their students if they do not understand and respect them. Therefore, it is imperative that the student teacher seek more information regarding the diverse cultures represented in his classroom. First, Leland must develop a relationship with José's parents so that they can teach them about José and his culture. Second, Leland should engage in self-study and/or take additional courses. Some self-improvement activities may include visiting the students' neighborhoods, learning the students' languages, studying literature about the students' cultures, and developing relationships with individuals of the various racial and ethnic groups. The authors suggest that both the student teacher and teacher share in this experience.

Leland must treat José as an equal member of the class, partly by helping José understand and learn appropriate school behavior. That way, José will be successful and not be labeled as a problem child.

At this point, the classroom teacher should offer Leland tips on classroom discipline. Classroom management typically is a key issue for many new teachers. Derman-Sparks and the ABC Task Force (1989) offer guidelines for dealing with students who discriminate against or exclude one another. These guidelines include:

- Set limits so that students know that it is never an acceptable to exclude another child, whether because of his or her identity or for any other reason
- Intervene immediately if this behavior does occur and remind students of the class rules
- Offer comfort and support to the child being discriminated against
- Find out the reason for the conflict and help students find other ways to solve the problem.

Finding the appropriate classroom management approaches is not an easy task. However, the teacher must guide the student teacher in finding approaches that are developmentally appropriate and culturally sensitive. Engaging students in the development of classroom rules is a good start toward that practice.

Summary

There is a long road ahead for educators striving to meet the needs of second language children. Many avenues can be taken in dealing with these issues. With the increasing number of students who fall into this category, teacher education preparation programs have to take a more aggressive stand in preparing teachers on issues of diversity. At the same time, future and current teachers cannot afford to sit back and wait on the education systems to provide them with instruction; instead, they must take the initiative to develop professionally. The teacher's ability to understand and acknowledge different student backgrounds; provide opportunities for sharing diverse cultures in the classroom; learn effective discipline practices; and seek help from parents, mentors, and the community does make a difference—not just in the lives of the children who don't read or speak English very well, but also for all children, so that they may learn to appreciate and celebrate differences.

—Phyllis Y. Hammonds, Adrian Watkins, and Cathy Gutierrez-Gomez

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QUESTIONS FOR DISCUSSION

1. How can a teacher give more individual attention to a new student such as José, without being unfair to the rest of the class?
2. How would having a plan for integrating new students, such as José, into the life of the school alleviate a situation like this?
3. How does prejudging a student based on race or ethnicity limit the potential of the student?
4. What is the difference between showing favoritism and showing attention to a student?

CASE VIII.
THE SOCIOECONOMICALLY DISADVANTAGED

Jennifer is a 13-year-old white student whose family is having financial difficulties. She and her family have been living at a local homeless shelter during the past two months, ever since her father lost his job. The local newspaper recently ran an article about the poor conditions at the shelter and an outbreak of lice among the children living there. Jennifer has been checked for lice and is cleared by the school nurse. Still, the other white students refuse to play with her or have any physical contact with her. One student calls her "trailer park trash" and gets the other students to start calling her that name as well. Although Jennifer doesn't know exactly what that term means, she starts picking fights with her classmates and tells you that she doesn't want to come to school anymore. How do you handle this situation?

A TEACHER RESPONDS . . .

First of all, you cannot "make" kids be nice to each other, and you especially cannot make them like each other. You can teach them the concept of respect, and through rules and consequences you can "make" them show respect to others in your presence. However, that does not mean they will follow these practices when you are not around. Now that we have established what we cannot do, what will work?

A teacher can start by getting other personnel involved. A good first step in this case would be to arrange for Jennifer to see the school counselor. In addition to being upset by the name-calling, Jennifer undoubtedly is filled with many conflicting emotions concerning her family situation. Even if her family is wonderful and loving, there had to have been problems that brought them to the homeless shelter. Helping her sort though all those emotions will leave her better equipped to deal with the peer situation.

Also, living in a homeless shelter is probably in itself an extremely difficult situation for a teenager. Living in the midst of many people who are experiencing their own crises must be daunting. The temporary nature of the living arrangement and the lack of a clear plan for the future probably creates deep feelings of fear, anger, and depression.

A school counselor can help Jennifer deal with the emotions associated with her day-to-day family situation, as well as help her learn to deal with her peers. The counselor can teach anger management skills and provide activities to increase Jennifer's self-esteem.

The teacher, principal, and counselor can work together on a wraparound meeting for Jennifer, bringing in outside social agencies in the community. Participants in a wraparound meeting consider the whole family and how the family situation is affecting the child. Results of a wraparound can include family counseling, job counseling for the parent or parents, and possibly other living arrangements for the family. Arrangements can be made to meet any medical needs as well.

Each school year, schools receive notification of any funds that will be available for coats, shoes, and other clothing items that might be needed by students. Dressing nicely is especially important during the teenage years. Arranging for Jennifer to go shopping for new clothing could be a big boost to her, and new clothes may make the other students look at her a little differently.

In the day-to-day classroom situation, the teacher can improve the situation in several ways. First of all, the teacher can identify Jennifer's strengths and utilize them as much as possible. Doing this will make Jennifer feel better about herself, and hopefully reduce some of her anger. It also will shed some positive light on Jennifer in the eyes of the other students.

The teacher probably can identify which student or students are causing the most problems for Jennifer. Through instructional methods such as cooperative learning groups and peer partners, the teacher can arrange for Jennifer to interact with those students who would be inclined to treat her more respectfully. Priority seating is another simple tool that can be used to meet a challenge such as this one. Again, this will make Jennifer feel better about herself and help her tune out those students who are doing the most taunting.

Finally, the teacher can work with the students who are causing Jennifer the most problems. As a personal example, I had a student who very loudly announced every day that she didn't like Samantha. She didn't want to sit by her, criticized her, and laughed loudly at her when Samantha made mistakes. One day, I talked with the student. I told her I wouldn't try to choose her friends, that I didn't care who she liked or didn't like, but that I did expect everyone in my classroom to respect other students and keep any negative feelings to themselves. Even more important, I kept telling her how smart she was, how cute she was, and how everyone looked up to her. I explained that she could be setting a good example, and how she could be helping me and the entire classroom. During our conversation, she did not appear to be very receptive. She didn't say much, but her body language and facial expressions indicated that she didn't think much of my little pep talk. However, she came in the next day with a whole new attitude. She was nice to Samantha, sat by her, and said she liked her. And the best part is that she maintained this new attitude. Teachers should never underestimate the influence that they have on children!

In summary, a teacher has several options when confronted with a student in a difficult situation. In addition to dealing with the immediate classroom setting, a teacher can call in colleagues and other community professionals. They can work together to create a better environment for the student. Manipulating the structure and management of the classroom can help control a challenging situation. Finally, teachers can use their great influence over students in creative and positive ways.

—***Sally Washburn***

A TEACHER EDUCATOR RESPONDS . . .

A teacher in this situation should consider using a combination of approaches that would benefit both Jennifer and her classmates. An initial issue to consider is Jennifer's age—she is 13 years old and probably in the 8th grade. Peer acceptance is highly valued at this age, and it is apparent that she is being singled out and ostracized, thus justifying her disinterest in school. Jennifer's self-esteem is affected by her classmates' perceptions of her, as well as, possibly, by the embarrassment that comes with living in a homeless shelter. Unfortunately, students can be very critical of peers who are socially, physically, or academically different and who do not conform to what they perceive to be the accepted norm. Working with Jennifer's classmates to encourage more acceptance and tolerance of others who have different life experiences is another approach worth exploring.

The teacher should begin by talking with Jennifer one-on-one, asking her to describe what took place and how she feels. Intuitively, Jennifer knows that the words used to describe her connote some-

thing negative; thus, it is probably best for the teacher to explain that name-calling in general is inappropriate, thereby taking the focus away from defining the specific phrase "trailer trash." In addition, the teacher should help Jennifer brainstorm better strategies to use in response other than fighting (e.g., talking with a peer mediator, teacher, or counselor; ignoring her peers' comments). If Jennifer shares her feelings about living in the homeless shelter, it is important that the teacher keep the information confidential and communicate any personal and/or academic needs to the school administration, social worker, counselor, etc. The teacher might consider referring her to the counselor for more extensive discussions about how she feels about being homeless and the situations that led up to it. In the days and weeks ahead, the teacher should continue to follow up with Jennifer to show care and concern, see if any new situations have arisen, and gauge her interest in school.

Next, the teacher should talk with the student or students who started the name-calling. The discussion with the offending student(s) should focus on why the name-calling took place, and include a reiteration of any school policy and/or classroom rule concerning respect for others. It also may be necessary for the teacher to explain to the students how an individual can get lice; a common misconception is that only "poor, dirty" people are susceptible. The teacher needs to remind the students that Jennifer has been checked for lice and cleared by the school nurse. Finally, Jennifer and her peers need to understand that any individual who starts or is involved in a fight will be held accountable and punished accordingly.

Several instructional ideas might help the teacher encourage tolerance and acceptance. For example, lessons that use cooperative learning may help the students learn to interact in positive ways. It would be best to have the students begin by working in pairs; the teacher could pair Jennifer with a student who did not participate in the name-calling. Over time, the size of the groups could be expanded to 3-4 students, thus building the students' social and academic skills. Another instructional strategy the teacher might consider using involves integrating contemporary young adult literature (fiction) into the curriculum. The following Newbery Honor Books would be appropriate: *The Great Gilly Hopkins* by Katherine Paterson (1978); *Maniac Magee* by Jerry Spinelli (1990); and *Missing May* by Cynthia Rylant (1992). This strategy, however, would depend on the teacher's content area and ability to integrate literature into previously established curriculum.

A long-term plan to help the students learn to be more tolerant and accepting of others would involve a school or class service project focusing on the needs of others in the community. Guest speakers could be invited to talk about projects that would benefit from student support, such as the local food or clothing pantry. Many schools now require students to accrue service hours by completing projects that help others in need.

An excellent book teachers should consider adding to their professional library that addresses situations similar to this case study is *What Teachers Need To Know About Children At Risk* (Frieman, 2000). Novice as well as veteran teachers can benefit from this text, as it provides pragmatic strategies for working with at-risk children at the early childhood, elementary, and secondary grade levels.

—Elizabeth A. Wilkins

A TEACHER EDUCATOR RESPONDS . . .

This case can be addressed on several levels. First of all, it is important for the teacher to understand the wide-ranging effects that poverty has on the lives of children, as well as how it can affect their school experience. While educators may not be able to provide direct help to poverty-stricken students, they can understand the scope of the problem and how it affects academic performance. This understanding helps the classroom teacher be more effective in meeting the needs of all students.

The quality of social interactions also needs to be addressed, with special attention paid to the issue

of name-calling in the school setting. Educators have developed effective strategies for dealing directly with the prejudicial attitudes that name-calling reflects, and it is imperative that teachers utilize these strategies to establish a positive climate in classrooms and guarantee safe schools.

An alarming number of people, especially children, live in poverty throughout the world, including the United States. From a recent peak in 1993 of 22.7 percent, the poverty rate among U.S. children has demonstrated a downward trend to 16.9 percent in 1999. Nevertheless, the poverty rate for children is higher than that for other age groups; although they account for only 26 percent of the total population, children make up 38 percent of the poor (Weinberg, 2000). Whether official or experimental measures are used, in absolute terms the child poverty rate is still high and continues to surpass the adult poverty rate. The long-term effects of poverty for children are devastating and can include poor academic performance, health-related problems, teen pregnancy, and continued poverty as adults (Iceland, Short, Garner, & Johnson, 1999). Missing school because of poor health exacerbates the academic difficulties children of poverty already may be experiencing. An astute classroom teacher will anticipate any academic deficits students may have as a result of their economic status, and this teacher should be prepared to give any additional help and/or materials that these students may need.

Jennifer's problems, however, run deeper than typical academic ones. The mean-spirited nature of her peers' social interactions is, unfortunately, all too common and can elicit a number of responses. If we accept Allport's (1958) definition of a minority group as any segment of the population that suffers unjustified negative acts by the rest of society, then economically disadvantaged individuals can be considered such a marginalized group. Negative acts directed toward members of a group, including harassment and name-calling, are based upon stereotypic views of the group by the majority population. The stereotype reflects the fallacy of composition, in which one assumes the characteristics or attributes of some members of that group accurately represent the entire group. It is important for teachers and students to understand the dynamics of stereotyping and employ critical thinking skills to analyze and eventually reject these overgeneralizations as fallacious and sloppy thinking.

Name-calling is often related to stereotyping. Gordon (1994) makes a distinction between two kinds of name-calling, and suggests that teachers initiate a discussion of name-calling that examines the two kinds:

> One kind of name-calling, unrelated to any particular group, is often scatological or sexual (i.e., the four-letter words). The other is group-biased; it uses the name of the group—"nigger," "chink," "polack," etc.—as the insult and implies that there is something wrong with being a member of that group. (pp. 86-87)

Jennifer's case is clearly an example of the group-biased name-calling. "Trailer trash" is intended to be negative and is used as an insult. Gordon (1994) suggests the following methods for dealing with name-calling:

- Discuss the meaning of insulting words in general, and how they can be offensive. Some of these terms have a long history.
- Ask students to imagine how they would feel being called some of these names, and then ask them how they would feel if they were the ones doing the name-calling. Explore the social dynamics of these acts.
- Use the music of Holly Near[1] to explore the concept of oppression.
- Invite guest speakers who are strong, positive role models for members of the marginalized groups.

Astute classroom teachers will recognize the broader issues involved in this case. Concepts of respect, diversity, pluralism, and multiculturalism enter into the discussion, raising the basic questions of "How are we all alike and different?," "What are our commonalities as humans?," and "How are we unique from others?" An inherent tension exists between recognizing our common culture while also celebrating diversity. This tension can be healthy as we explore the values and traditions that unite us as a people and enrich our uniqueness, but can also vex us as we blunder through cultural misunderstandings. These basic, fundamental ideas should be integrated in all curricular areas and at all grade levels. If students recognize a common, shared humanity with their classmates while learning to respect the existing differences, then they will find it difficult to justify name-calling. A teacher could discuss appropriate behavior with the class and establish rules of conduct that would prohibit name-calling; that is only a superficial, short-term remedy, however. It avoids the basic issue of why we, as human beings, should not engage in such destructive behavior. Let's look at some strategies that address these wider issues, as well as the name-calling in particular.

Discriminatory practices are founded on the notion that entire groups of people should be treated or viewed differently because one or more of their attributes or characteristics (race, economic level, language, religion, gender, etc.) make them qualitatively different than the majority population. Lumping people into aggregate groups rather than treating them as unique individuals makes discriminatory behavior easier. This notion was beautifully illustrated by Jane Elliot, a 3rd-grade teacher in Iowa. In 1970, she divided her all-white class between the "blue-eyes" and the "brown-eyes." She gave one group preferential treatment and took away privileges from the other group one day, then reversed the treatment on the next day. Two films, *The Eye of the Storm* (1974) and *A Class Divided* (1985), capture this experiment and demonstrate the nature and effects of bigotry by showing the changes in the students' behavior and learning patterns. The latter film documents a reunion of the class, during which Elliot's former students reflect on the experience. Either of these films can be used to explore the arbitrary nature of discriminatory practices and their effects. Thirteen-year-old students would be able to view the film and engage in a discussion about it without too much difficulty. It would be a good idea, however, to develop a study guide for the film so that students' attention is focused on some important aspects. Ask them such questions as, "Why do you think Ms. Elliot planned this activity for her students?," "How were the students treated differently?," "How did this treatment affect the students' school performance, relations with other students, and how they felt about themselves?"

Another activity that helps students explore the uniqueness of each individual is having them write a cultural history about themselves. For this assignment, students interview family members to trace back, as far as possible, their genealogical roots and how they came to live where they do. This history gives the ethnic, racial, linguistic, socio-economic, occupational, and family background of each student and demonstrates the richness of cultures in even the most homogeneous of classes. A display of a world map with colored pins to indicate family origins is a good visual representation of the common and various cultures the students reflect.

Linda Rief (1992) suggests the use of a positive-negative graph activity to help delineate adolescents' self-esteem. Have students write a list of the best things that have ever happened to them and a list of the worst things. From the lists, the students then select the top three most positive and the top three most negative things, plotting these items on graph paper using a time line. As Rief (1992) describes this activity:

> We discuss scale and legend and how the connecting lines move across the page in relation to time. The positive and negative scales run down the left side of the chart, +5 being the highest, -5 being the lowest. These numbers too are charted by scale. (p. 48)

She goes on to explain her use of these charts:

> As teachers of adolescents, we can't avoid our kids' self-esteem. From these charts I have an instant visual clue as to how each student feels about himself or herself. I know what their lives have been like. I can talk to them as people. (p. 49)

Such an exercise, when done thoughtfully, can demonstrate to students the common experiences they may share with others in the class, as well as those experiences that make them unique individuals. A very useful resource is the pamphlet *Close the Book on Hate*, published by Barnes & Noble and the Anti-Defamation League (2000). It includes 101 ways to combat prejudice in the home, at school, in the workplace, in one's house of worship, and in the community; an extensive reading list; and a listing of allied national organizations.

Another strategy for Jennifer's class can be case-based instruction. Some of the reasons McDade (1995) gives for using the case method are:

- It models critical thinking and provides a laboratory in which students can practice and advance their critical thinking skills
- It is contextually based (i.e., students must understand contextual nuances and make references and analyses accordingly)
- It challenges students to identity and challenge assumptions about situations and about their own beliefs
- It enables students to develop critical listening skills, because listening to and understanding the nuances and diversity of the thinking processes of others is as important as developing one's own thinking
- It facilitates the consideration of different perspectives as other students present ideas, analyses, and solutions that no one student may have thought of. (p. 10)

The teacher can develop a number of scenarios that deal with diversity issues. These scenarios will help students understand and appreciate a broad range of cultures and characteristics (Allain & Pettus, 1998). Topics for cases could include a limited English proficiency student, newly arrived from Mexico, who enters a class for the first time; a female student who is sexually harassed; a student whose adoptive parents are two gay men; an economically disadvantaged student who cannot afford to go on the class trip; a Jewish student whose family is the victim of a hate incident; and an African American student who is subjected to a teacher's racist remarks.

Unfortunately, because of people's behavior in non-hypothetical situations there is no shortage of ideas for such cases, and they can be easily adopted from newspaper and other accounts. Each case should give the context of the situation and end in a question-posing dilemma that requires some action on the part of the case participants. Divide the class into heterogeneous groups and have the students engage in a basic cooperative learning activity, with each student assuming some role of responsibility and each group eventually reporting back to the entire class. The teacher retains a certain amount of flexibility when structuring this activity (e.g., the groups can deal with the same case, which gives multiple insights into how to resolve the dilemma posed; different cases can be distributed with two groups sharing the same case, which gives a scaled-down version of the first strategy; or each group can examine different cases, which gives the students an opportunity to become aware of a range of situations). Whichever structure is used, it is important that the students use the same questions to deal with each case. These questions are listed on a worksheet and serve as the basis for the groups' reports to the entire class. The following questions may work as a sample:

- What exactly is the "problem" in the case?
- Can your group generate between three to six possible ways to resolve this problem?
- From this list of possibilities, which two seem to be the most feasible? Why do these seem to be the most feasible? On what basis did your group make its decision—information gained from group discussion, personal persuasion, intuition, individual experience?
- Select one of the two possibilities and develop a strategic plan for implementing it.
- What consequences can you anticipate if you were to implement this plan in order to resolve the problem stated in your case?

The discussion generated from these questions will address a range of ideas in the relatively safe environment of the classroom. The best scenarios used for this activity are ones in which there are no clear-cut resolutions to the dilemmas presented. It is important for students to understand that there are consequences, whether they be positive or negative, to any action taken.

Many of the strategies above examine possible behaviors with an eye to what is considered appropriate or ethical in a situation. The discussions may entail difficult and thorny issues, but if classroom teachers don't address them, who will? The National Council of Teachers of English (NCTE) surveyed teachers of English at the middle school and secondary levels to gain a sense of what kind of moral problems were troubling them. One of the main areas of deep and widespread concern identified by the survey instrument was how teachers can develop in students a recognition of and respect for diversity (NCTE, 1995). Two suggestions were given for the English/Language Arts area:

> First, educators should broaden the canon to include previously silenced or ignored voices, such as the voices of gay and lesbian writers, or poets who express themselves in rap. Second, classroom teachers should engage in the activity of challenging and deconstructing the existing canon, exposing and examining its hidden cultural biases. Respect for diversity mandates our listening to as many voices as possible and listening to them both respectfully and critically, both for what they are saying and what they fail to say. (p. 2)

Such discourse about diversity issues is becoming more common with professional organizations, and many associations have developed positions on these issues. Teachers have a professional obligation to teach in a way that benefits all children; discussions and activities exploring human diversity, characterized by a free and open exchange of ideas, help achieve this end.

—Violet Anselmini Allain

Note:

[1]I suggest the song "Change of Heart." The lyrics can be found at www.hollynear.com

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QUESTIONS TO BE DISCUSSED

1. Why is it important to involve the school counselor in race-related issues affecting children in the classroom?
2. What resources are available to help children from families living in homeless shelters or in very poor conditions?
3. How would cooperative learning assignments help in a situation like this?
4. How can teachers defuse group name-calling among middle school-age children?

Part III: The High School Years

CASE IX. RESPONDING TO RACIST COMMENTS/JEERS

Julian, an African American 10th-grader, has been sent to the assistant principal's office for his third violent incident in one week. Julian states that he is only responding to the racist comments and jeers that he receives from his white peers at this suburban, predominantly white high school. Julian has only recently been bused to this new school, and he feels very isolated and unwelcome. You are the assistant principal preparing for a meeting with Julian, his mother, and the mother of one of the students who Julian recently assaulted. How can this matter be resolved?

A TEACHER RESPONDS . . .

As the assistant principal, I have a responsibility to ensure the safety of all students in my care, particularly when there is a physical altercation against one student by another student. If Julian physically attacks another student, I have no recourse but to suspend Julian from school for a couple of days. Because I am an antiracist educator, however, I treat racial or ethnic verbal assaults with the same seriousness as a physical assault; a white student who delivers such verbal assaults also would receive a suspension. By suspending students for both types of infractions, I send the message to the student population that neither racial intolerance nor physical violence is acceptable in the school, and any student involved in either of these infractions is subject to disciplinary action.

When Julian and the other student return to school, I would require both of them to attend mediation. If the two students had an opportunity to dialogue in a safe environment, they might come to understand the seriousness of their actions and the associated ramifications. This is not a panacea, but it is a first step toward opening an honest dialogue about race and racism.

I recognize that I also must involve the faculty and staff in dialogue that addresses institutional and personal racism. This incident did not happen in a vacuum. As educators, we must assume some responsibility for the climate of our classrooms and schools. We must examine our own cultural capital and determine how our beliefs about race and racism infiltrate our teaching and administration. What is important is that Julian not be blamed. Rather than retaliating on a physical level, however, he should seek out a safe forum where he can share his concerns. It is apparent that Julian does not know how to find such a forum; therefore, he felt he had to make his point physically—no matter the cost.

Discussion

Julian's situation was likely the result of a climate of racial intolerance that existed long before he entered the school. His presence simply served to ignite a brewing racial caldron. Racism can breed and exist even in the absence of people of color. When a dominant culture marginalizes a group of people who are visibly different by skin color, it is not necessarily a direct reaction to that group.

Unfortunately, African American children educated in predominantly white schools by predominantly white teachers must struggle for equitable treatment, and for an equitable education. The all-

too-common assumption that African American children cannot perform at the same academic or societal level as white children often results in the development of interventions that seek to level the playing field. Such programs provide educational access and opportunity to African American children on the premise that such interventions will help those students to achieve and participate at a level closer to their white counterparts. A busing program that transports African American children from an educational and cultural environment where they are racially comfortable to a predominantly white, suburban environment where they are racially uncomfortable, but will presumably receive a "better" academic education, implies that the African American children are lacking. Students like Julian thus are caught in a web of racism thinly veiled by good intentions.

All adolescents wonder "Who am I?" For African American youth, the question must be framed within a racial context. For African American students enrolled in predominantly white schools, the question becomes, "How do I, as a black male (or female) fit into this white environment?" Psychologist Beverly Daniel Tatum, author of *Why Are All the Black Kids Sitting Together in the Cafeteria?* (1997), suggests that black youth think about themselves in terms of race more than their white counterparts, partially because that is how the rest of the world thinks of them. How we view ourselves is shaped by the messages we receive from the people around us. This awareness often intensifies when African American youth enter adolescence. Julian feels that he doesn't belong; he feels isolated and unwelcome. The racial jeers and comments from other students only serve to confirm his perception that his blackness is an issue. Therefore, Julian seeks to survive by responding with stereotypical street behavior, striking out at those individuals who insulted and denigrated him.

The fact that Julian is not a resident student (i.e., one who is white and lives in the community) creates a perception of neediness. Why would you bus a student to another community for education unless the community where the student lives lacks the facilities to deliver a quality education to the students? Julian's day-to-day existence at the high school is emotionally challenging. A great deal of his time in school is spent coming to terms with his personal racial identity and determining a way to fit into his new educational situation; he does not have much energy or time left to focus on academics. In essence, he is a "stranger in a strange land." If I am to be effective as an antiracist educator, I must be aware of the psychological and emotional process of "becoming" for adolescents, especially African American youth, and must actively interrupt the cycles of racism and oppression whenever and wherever they occur.

Conclusion

The issue of racism and its negative impact on school culture, teachers, the classroom, and students continues to be a focus of educational research (e.g., Foster, 1990; Hollins, 1996; Ladson-Billings, 1994; Sleeter, 1996). Wellman (1993) states, "Racist beliefs are [a] culturally sanctioned, rationalized response to struggles over scarce resources; . . . they are sentiments which, regardless of intentions, defend the advantages that Whites gain from the presence of Blacks in America" (p. 13). In other words, racism describes a system of advantage that rests on the basis of race (e.g., see Bowser, 1981; McIntosh, 1989; Tatum, 1992; Wellman, 1993).

Despite the dramatic increase of black students in the public schools, white female teachers and white male teachers combine to constitute the majority of teachers (Greybill, 1997). Such teachers need to be cognizant of racism if they are to work effectively with black students. Furthermore, teachers need to understand their own racial identities and recognize how their unexamined expectations and beliefs might unconsciously and negatively affect the academic achievement of black students.

If black students' achievement relates, at least in part, to their teachers' expectations and beliefs, and if racism negatively influences European American teachers' expectations of and beliefs about their

black students, then it becomes critical to examine these teachers' expectations and beliefs (Greybill, 1997). Some researchers recommend that school administrators and teachers try to gain a better understanding of the students' self-esteem, and invite open and frank dialogue about racism and the impact of racism on student performance and the school community (Cochran-Smith, 1995; Scott, Murray, Mertens, & Dustin, 1996; Tatum, 1992). Other researchers (Blake, 1998; Cochran-Smith, 1995; Derman-Sparks, 1997) recommend implementing professional development programs within K-12 schools, and suggest that teacher education programs take the lead in providing opportunities for the examination of racial attitudes. As student populations become increasing more diverse and the teaching population remains mostly European American, it becomes vitally important to pursue dialogue, strategies, education, and action about racial/ethnic issues.

–Paula S. Martin

A TEACHER EDUCATOR RESPONDS . . .

I would resolve the problem described in this case study by informing all the students involved about what the school considers acceptable and not acceptable behaviors. Each student must be held accountable for his/her own actions. Students and parents must be aware of school expectations concerning individual behavior, and of the consequences of any action in violation of school policy. We would develop a specific behavior plan. Each individual would be given a copy of the plan, which would spell out the consequences if the students engage in inappropriate behaviors. I would make it clear to the students and their parents that I am aware of their current behaviors and find them inappropriate, and would impress upon them the need to find more positive ways of behaving.

In addition, I would encourage Julian to get involved with school activities that would dispel various stereotypes. Teachers would be expected to model appropriate behaviors. All students and teachers would participate in workshops that would allow for each person to become more comfortable and more sensitive with each other, despite any racial or cultural differences.

–Carl I. Leslie

TWO TEACHER EDUCATORS RESPOND . . .

As a major part of my preparation for a meeting with Julian, I would call each student involved in the incident to the office in order to hear everyone's versions of the events and review any issues that may have contributed to the alleged infraction. For these interviews, I would have the students first write down what they remembered and then provide an oral description of the events. Upon meeting with Julian and his mother, I would have to remind them of the school rules prohibiting violence in *any* form. I would negotiate an acceptable form of punishment with Julian and his mother first, and then this punishment would be discussed and agreed upon by all of those involved.

As part of a concentrated effort to prevent these kinds of problems in the future, I would schedule meetings with everyone involved in the incidents, including the witnesses, teachers, and parents, to discuss how such incidents of violence harm both the campus and community, and that this problem must be confronted and addressed. At these meetings, I would coax participants into focusing on a salient and simplified combination of different sociocultural approaches to understanding human interactions (Clark & Holquist, 1984; Kozulin, 1998; Wertsch, 1998). I would attempt to introduce this simplified combination of theoretical perspectives at concrete levels. My intention would be to provide an analytical *tool* to help the participants deal with the issues of prejudice embedded in themselves, the community, and the high school. I believe these theoretical perspectives can be explained in such a way as to help participants understand and recognize the incredible social forces pushing them in ways that are generally in opposition to human fellowship.

Before I discuss how the theoretical perspectives can be woven into social action workshops at the school and in the community, it is necessary to mention some general and tentative conclusions about this case. The origin of Julian's problem lies not only within himself; it is also found within this particular high school's structure and curriculum. Since the school is predominantly white, the need for multicultural education is evident. This need should be made clear to the students, teachers, support staff, and the community. Lev Vygotsky's (1981) general genetic law of cultural development offers a theoretical perspective that can work to enlighten everyone involved about the social and psychological forces acting on Julian, the other students, and the community.

For Vygotsky, a child's development occurs on two planes: first on the *interpsychological* plane (between people), and then on an *intrapsychological* plane (within a person):

> Any function in the child's cultural development appears twice, or on two planes. First it appears on the social plane, and then on the psychological plane. . . . This is equally true with regards to voluntary attention, logical memory, the formation of concepts and the development of volition. (Vygotsky, 1981, p. 163, as cited by Wertsch, 1998, p. 110)

Simply stated, what occurs between people ultimately is internalized, although this is not a direct one-way process. In understanding this concept, it should be clear that this movement between the interpsychological and the intrapsychological involves mental and physical transformations as the interpsychological becomes a part of, forms, and enables our thoughts and language (Clark & Holquist, 1984; Vygotsky, 1986; Wertsch, 1998). Let me take a moment to explain how this can be applied to Julian's high school curriculum and surrounding community.

If the curriculum at the high school has been narrow, wherein minorities have been underrepresented in a biased manner, this is what the white students have engaged in on the interpsychological plane, and this in turn forms a limited perspective on their intrapsychological planes. Moreover, if they were living in ethnically homogeneous neighborhoods, their ignorance of other cultures would be extreme. Consequently, the white students, through really no fault of their own, most probably would have internalized stereotypical and biased views of African Americans through the mass media, in addition to the generally acknowledged constraints on pluralism that exist in many ethnically homogeneous communities. These issues must be made clear to all those involved in curriculum planning.

If we accept that what appears before and between Julian and his classmates, and in the communities in which they live, to a large degree affects how each person thinks on individual levels, we are buying into the idea that knowledge also is situated in society, rather than only in an individual personality or *self* (Clark & Holquist, 1984). This is an important point to grasp when considering the situation at Julian's high school.

We can infer that how the others in Julian's family and community (his immediate and extended family, and his neighbors, peers, etc.) generally act out their lives would contribute greatly to the way Julian views himself. Said in a more straightforward Bakhtinian manner (Holquist, 1990), Julian's *self* is defined by *others*. We could say that Julian is situated in a mutually affective manner with his immediate family and neighborhood through his language, values, manners, beliefs, and all the varied ways with which we could describe Julian's culture (see "Histories of Structural Couplings" in *The Embodied Mind* by Varela, Thompson, & Rosch, 1997).

This same description of how self is defined can be extended to the white students and families. The world that appears before and between the white students and their families will be defining factors in the manners, values, and beliefs that these students bring to the high school's culture. The high school has been imbued with certain expectations by the white students, their families, and their com-

munity long before decision-makers (likely far removed from the content) began the program of busing students of very different backgrounds from another part of town.

Now, we have thrown two very different groups together and expect them to get along. Julian's actions prompt us to acknowledge and examine the racial and ethnic tensions resulting from the cultural baggage we all carry. Some basic strategies must be enacted to highlight these issues. This cannot be done unless students, teachers, and staff embrace basic principles of multicultural education and apply a sociocultural approach (Wertsch, 1998) to the issues.

Using a multicultural and sociocultural approach to education would mean using more collaborative types of learning activities. Activities that promote more mutual understanding and respect include pairing students (e.g., a buddy/pal system) from different cultures together in order to balance the effects of students defining themselves and their world in narrow terms. This collaborative posture should be promoted at the teacher and staff levels, as well. If financially possible, more teachers and staff who represent the incoming minority groups could be hired. As the assistant principal, I would form curriculum-planning groups to engage students, staff, parents, and members of the community in the process.

At all of these meetings, I would stress the need for everyone involved in this endeavor to become more aware of the biases they carry with them and how they affect their interactions with others. This would require a lot of discussion on how what occurs between and before individuals (on the interpsychological plane) affects their collective behavior and, in turn, influences how they act around people from other cultures. Teachers, staff, students, and parents need to review the way they talk about those from different cultural, ethnic, or religious groups, and reflect on how those attitudes are shaped by the popular media. They need to ask themselves how often racial or ethnic slurs or jokes are part of their day-to-day dialogue. It must be understood that negative portrayals brought to the interpsychological plane have an influence on the intrapsychological plane. Like the buildup of smog, each negative influence can further constrain an atmosphere of tolerance, understanding, and respect. As I mentioned previously, as an assistant principal, I would build a simple analytical tool that all participants could use to monitor how they move within their own and other cultural groups, and how this affects multicultural situations.

In addition to these basic principles from sociocultural theory, other simple multicultural intervention strategies can be followed. These include prompting the creation of cultural clubs at the school and initiating assemblies where different cultural groups can display the richness and variety they bring to the school. In addition, parents and the community should be brought into the process of dealing with ethnic tensions. Finally, I would follow up on the activities of all those involved in the initial violent incident, particularly Julian, to see if the tensions have eased and then adjust my ideas accordingly. Any tracking programs and solutions that I initiate would remain a high priority. By following the basic steps I have outlined, in addition to bringing some theoretical principles down to concrete and workable levels, all those involved in the endeavor of education can better understand how each one of us contributes to, or constrains, multiculturalism.

—Porter Lee Troutman, Jr. and Maria G. Ramirez

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QUESTIONS TO BE DISCUSSED

1. How can you, as a teacher, become aware of the personal and psychological situations of students such as Julian?
2. How does a teacher set guidelines for appropriate behavior in the school and in the classroom?
3. Why is it so important to involve parents in meetings about children's inappropriate behavior?
4. How can teachers help all persons involved in situations like this to examine their own prejudices, biases, and stereotypical beliefs?

CASE X.
US VS. THEM

Gina is a young white student teacher in a predominantly African American inner-city high school. She attends an assembly during Black History Month during which a poem by Sterling Brown is read. The poem makes clear distinctions between blacks, referred to as "us," and whites, referred to as "them." Gina leaves the assembly feeling very unsettled and acutely aware of her membership in the group of persons referred to as "them." She is also concerned about the educational effects of this poem and wonders whether or not it affects her legitimacy as a white teacher in this school. She calls her university supervisor and requests a meeting to discuss her feelings about the entire matter. As her university supervisor, how would you address this matter?

A TEACHER EDUCATOR RESPONDS . . .

The need to prepare educators for culturally diverse classrooms is increasingly critical. Consider that 30 percent of school-age children in the United States are minorities, and that this number will increase to about 36 percent shortly after the year 2000 ("Larger, More Diverse," 1995, cited in Reed, 1998). Also consider that the number of teachers of color is declining. Haberman (1989) predicted that by the year 2000, less than 5 percent of teachers would be African American, while the number of white, female, middle-class teachers would increase. The concerns facing Gina are very likely to be experienced by countless other teachers in the very near future.

Prejudice of any kind, whether overt or covert and whatever its source, is demeaning. It affects the person(s) experiencing that prejudice at a primal level. It becomes personal and leaves the affected persons feeling that something must be wrong with them and that somehow they do not measure up. It affects self-confidence and self-worth. Pettigrew (1981) established a clear inverse relationship between the degrees of prejudice a person harbors and the individual's sense of self-worth. It may help Gina to know that classroom activities that increase self-confidence tend to decrease levels of prejudice (Samuels, 1977).

Addressing Gina's Concerns

Fear, anger, and confusion are natural reactions to one's first encounter with prejudice. Gina has begun the first step in understanding Sterling Brown's writing. The university supervisor should recognize that Gina's concerns are as much social and emotional as they are academic, and must be addressed on a variety of levels. Several questions need to be answered before you, as the university supervisor, can begin to sort out the problem. You must keep in mind that Gina's perception is Gina's reality. That reality must be addressed.

In initial conversations, a university supervisor may wish to let Gina address her concerns on social and emotional levels. Keep in mind that each of us has a need to be accepted. That is especially true of student teachers, who work in an environment not of their making and over which they have little control. Keep in mind, also, that Black History Month is February, and Gina probably has been in the

classroom only since January. In that case, she would have just begun taking on expanded classroom responsibilities. As the stress of her student teaching responsibilities increases, so does her personal need to be accepted. We all need affirmation in our day-to-day lives, and that emotional need is intense when we first begin to teach and our comfort level is low. A number of things may be happening that have little to do with perceived prejudices, but are exacerbated by the perception of a hostile environment.

It will be necessary to deal with such personal concerns, but that cannot be done without first addressing the problem(s) and possible solutions. Two possible directions for solutions exist. One is direct, the other indirect. Whichever Gina takes depends upon her personality and her comfort level.

My father once said that when you are faced with a potential problem, let the person or persons who are part of the problem become part of the solution. Prejudice and racism are learned, and can be unlearned. First, we must acknowledge that tensions exist, and deeply felt emotional issues won't be quickly eliminated. Gina and her cooperating teacher (with or without the university supervisor present) take this first step together. The next step—a discussion of the perceived tensions—depends upon the cooperating teacher, but also should include the students in small or class-size groups. That discussion could directly address the poetry reading. While not wanting to dismiss present-day levels of prejudices and racism, Gina and her cooperating teacher could place the poetry and the author into the context of its time, and then address current, personal concerns.

Gina could be encouraged to consider any misgivings about her acceptance in a group as a potential way to bond with her students. It is almost certain that her students have had similar experiences. They can use that common bond to begin working on understanding each other. Gina also should understand that even in this post-civil rights era, white privilege still exists. Racism and prejudice still affect her and her students. Sterling Brown's poetry was intended to educate young people of color—to create a sense of belonging and pride in self and race. He wanted to stir emotions. Apparently, it is still effective. Gina and her students can discuss what makes the poem so effective.

Sterling Brown and George Edmund Haynes

An excellent resource to use when studying Sterling Brown is a two-part Federal Writers Project from 1969, which includes *Negro Newcomers in Detroit* by George Edmund Haynes and *The Negro in Washington* by Sterling Brown (Katz, 1969). This book offers excellent insights into eras two decades apart, and reflects two differing philosophies while explaining the foundations for those philosophies. It is probably not possible to understand Sterling Brown without considering the context of an earlier time.

George Edmund Haynes was one of the first black Americans to be professionally trained as a sociologist. Born in Arkansas in 1880, he attended Fisk, Yale, and the University of Chicago, and received his Ph.D. from Columbia in 1910. Like most sociologists of his generation, Haynes regarded his writings as blueprints for social change, and was as much an activist as he was a scholar (Katz, 1969).

Despite the need for workers in the war years, Haynes foresaw that black workers would face difficulties following the war. He considered the problem to be less a result of white discrimination, and more a result of poor training and poor work habits within the black labor force. His analysis reflects the philosophical tradition of Booker T. Washington, which emphasized self-help and racial uplift. He disliked the confrontational protests of W.E.B. Du Bois and the fledgling National Association for the Advancement of Colored People, preferring to focus on the need for education, volunteer programs, and mutual cooperation.

Sterling A. Brown was born in 1901 in Washington, D.C. He earned a scholarship to Williams College, where he was elected to Phi Beta Kappa. On a Clark Fellowship, he attended Harvard University and obtained his master's degree. He then taught at Virginia Seminary College in Lynchburg, Virginia (1923-26); at Lincoln University in Jefferson City, Missouri (1926-28); and at Fisk University in

Nashville (1928-29). He spent most of his career teaching English at Howard University, beginning in 1929. While teaching at Howard, during the later years of the Great Depression, Brown served as Editor on Negro Affairs for the Federal Writer's Project of the W.P.A. He published his first collection of poems, *Southern Road*, in 1932. In 1941, he was the senior editor of *The Negro Caravan*, the most complete collection of Negro contributions to American culture ever compiled to that point. He published many poems, book reviews, essays, and critical studies of black literature. His teaching tenure included time as a Visiting Professor at New York University, Atlanta University, and Vassar College, and he completed his career as Chairman of the English Department at Howard University. (Brown, 1969. Editorial Foreword by Alain Locke).

Written almost 20 years after Haynes's *Negro Newcomers in Detroit, The Negro in Washington* reflects a completely different attitude. The philosophies of Booker T. Washington and Haynes fell out of favor when blacks were faced with the harsh realities of ghetto life in the 1920s and the desperate economic plight of the Great Depression. During this period, the young black writers who compiled this article under the direction of Sterling Brown were unemployed, and presented a blunt account of African American life in Washington, D.C., during the Depression. The writers acknowledge the attempts of Roosevelt's New Deal social welfare plan to relieve the economic plight of black Washingtonians, but conclude it had done little to reduce the racism of whites or break the political apathy of blacks. A long period of "separate, but equal" policies meant separate, but unequal opportunities for blacks in education and business. It was in that environment that Sterling Brown wrote much of his poetry. Sterling Brown sought to stir the emotions of his black readers. He wanted them to become passionate about their position and treatment in a white society.

Do the conditions of social and economic inequality about which Brown wrote continue to exist? Those issues should be important elements of Gina's conversation with her students. Brown was a significant voice on the black condition for several decades and is well worth studying. Gina, perhaps with her cooperating teacher and/or other guest resource persons, should elaborate upon Brown's experiences and those of African Americans from the 1920s to the 1960s, comparing and contrasting conditions then and now. Students also should become very familiar with those significant court decisions, such as Plessy v. Ferguson and the Brown v. the Topeka Board of Education, that have shaped our national perspectives on race. They should view the film *Eyes on the Prize* and discuss the civil rights movement.

The Chinese write the word for "crisis" by combining the two characters for danger and opportunity. Gina may be faced with a crisis of sorts. She may be having a crisis of faith in herself and in her ability to relate to her students; perhaps she is even facing a crisis of faith with her students. There is certain danger if her views are not handled with grace and understanding, but she also has been handed an excellent opportunity to broaden her own self-understanding and, in doing so, to broaden the insights of her students. Gina and her students also have an opportunity to gain a broader understanding of personal prejudices. By integrating the poetry of Sterling Brown within a broader context, they may be able to come to grips with the prejudices they each have experienced.

Development of Prejudice

A broader concept of how prejudice develops can be gained through the landmark writings of Gordon Allport (1954), which has been well synthesized in Noel (2000, pp. 93-101). Allport describes the historical roots of prejudice against blacks in America, including slavery, carpetbagging, and the failure of Reconstruction in the South following the Civil War. Such historical analyses do not offer, however, any explanation for why one personality develops prejudice while another does not. Allport's studies of prejudice development emphasize the historical, sociocultural, situational, psychodynamic, and phenomenological elements of prejudice, as well as the role of earned reputation.

A sociocultural approach examines the total social context in which prejudiced attitudes develop. A situational emphasis speaks to an atmosphere theory in which prejudices are not necessarily meant to be understood, but regarded merely as a mirror of what an individual sees around him. Psychodynamics, also described as frustration theory or scapegoat theory, recognizes that some people may develop prejudice as an exclusionist way of life, rather than accepting a more democratic way. In the phenomenological approach, the stereotype plays a prominent role in sharpening the perception.

Gina may want to identify commonly held stereotypes, and then help her students overcome such stereotypical prejudices by providing a different model and by identifying other non-African Americans who do not fit stereotypical images. Gina must recognize that social contacts may reduce prejudice, and that her students' perceptions of her is very important.

Clore stated that one of the most stubborn obstacles to positive changes in racial attitudes is the brute fact of class differences between blacks and whites (Clore, Bray, Itkin, & Murphy, 1978). Blacks as a group do not enjoy the same economic positions as whites and, therefore, are associated in fact and fantasy with the characteristics of the lower class (p. 107).

Allport's earned reputation theory recognizes that there may be bona fide differences between groups that provoke dislike and/or distrust. Hostile attitudes may be developed through an actual stimulus (e.g., Sterling Brown's poetry and personal experiences), and also by considerations irrelevant to the stimulus (e.g., stereotypes, scapegoating, social class, self-acceptance, etc.). Through observation and discussion with other faculty and with her students, Gina may gain some insights into the perceived prejudices she is experiencing.

Identifying Personal Prejudices

Katz (cited in Cushner, McClelland, & Safford, 1996) identifies at least four functions of prejudice:

- **Adjustment function.** Prejudicial attitudes aid people in making adjustments to the complexities of their lives. Beliefs, however prejudicial, provide a foundation for making decisions. Personal prejudices are collections of beliefs held by one's in-group that reflect what they feel is important.
- **Ego-defensive function.** People hold prejudicial attitudes because they protect their self-concepts and self-images, without having to face up to their own shortcomings.
- **Value-expressive function.** This refers to attitudes people use to portray their self-image. For example, "If one's group has attained success through the use of highly valued technology, . . . then those who do not have (use) this technology must be backward" (p. 231).
- **Knowledge function.** Prejudicial attitudes make stereotypical knowledge of one's in-group (its ideology) the basis for personal judgments and actions. People may consider persons who hold differing views as members of the out-group, and may make decisions (usually negative) when faced with choices regarding members of the out-group. (pp. 230-231)

Gina's university professor might inquire whether Gina is the only white teacher in the building. If other non-blacks teach in the school, how are they perceived by the students? What is Gina's relationship with her cooperating teacher? Has she addressed her concerns with the cooperating teacher? Have Gina's personal prejudices or biases unknowingly become part of the problem? Teaching students of color can be very challenging for those white Americans who have had little exposure to people different from themselves. "These teachers often find themselves lacking the knowledge, skills, attitudes, and behaviors that can help them be successful in culturally diverse classrooms" (Reed, 1998, p. 225).

It is critical that Gina begins to understand her own prejudices and their sources. Gina, like all of us, will have formed prejudices by observing the behavior of others, particularly respected adults. We all have a need to belong to a group. Children often learn to exclude or devalue others as a technique for fitting into a group. In addition, some persons entering the teaching field may have a missionary zeal, stemming from religious fundamentalism. "The more orthodox or fundamental one's religious beliefs are, the greater the prejudice toward other religious and cultural groups is likely to be" (Byrnes & Kiger, 1986, pp. 167-176, cited in Cushner, McClelland, & Safford, 1996, p. 233).

McGeoch (1965) said that teachers of urban, disadvantaged minorities must demonstrate strength of commitment, clarity of purpose, and a positive response to challenge. They must have an understanding of the lives and communities from which their students come. Barbara David, a white teacher in a predominantly African American school (cited in Reed, 1998), stresses that these children need someone who will accept their love on their own terms. Finally, Reed (1998) suggests that teaching in such schools requires a sense of mission and a commitment from family members as well.

The university supervisor may ask Gina about her relationship with students in her classes. How well does she know them as individuals? In understanding her own prejudices, it will be important for Gina to perceive and evaluate situations from a number of perspectives, not just her own. The better Gina knows her students, their families, and their social environments, the better she will be able to understand their prejudices, including those they may hold regarding her. Gina needs to ask herself several important questions: What beliefs have been passed onto students from their elders? What in-groups exist, and what are the beliefs people maintain to continue their acceptance by such groups? How has the media affected their belief systems? How do religious and cultural practices influence their behaviors? These are excellent topics for discussions, papers, and small-group and individual research. Students could examine family stories, listening to people and events that have influenced their thinking. They could identify which movies and television shows are most popular, then look for stereotypes that reinforce their world-views.

White Privilege

Peggy McIntosh (2000) describes white privilege as "an invisible package of unearned assets that I can count on cashing in each day" (p. 116). While not considering herself to be an oppressor, McIntosh began to recount ways in which she enjoyed unearned privileges because of her skin color. Gina has had no schooling that would have allowed her to see herself as an unfairly advantaged person. McIntosh quotes her colleague Elizabeth Minnich: "Whites are taught to think of their lives as morally neutral, normative, and average, and also ideal, so that when we work to benefit others, this is seen as work [that] will allow them to be more like us" (p. 116).

Gina may want to realize that as a white person in a predominantly white country, she can rent or purchase housing in an area that she can afford and live there with neighbors who will be neutral or pleasant to her. She can go shopping without concern that she will be followed or harassed. She can use checks, credit cards, and even cash without her financial reliability being challenged. Gina may want to use her assignment in this predominantly African American inner-city high school as an opportunity to understand firsthand the experience of being isolated, being out-of-place and outnumbered, and being feared or held at a distance.

Concluding Reflections

Gina's concerns are perceived as real and are, therefore, legitimate. As she continues to teach and live in an increasingly diverse society, she will face fear, anger, and confusion. These are natural reactions to one's first encounter with prejudice. For Gina, prejudice is something new. For her

students, it may have be a part of everyday life. Gina should not take it personally, but should take the opportunity to identify prejudices and to learn, along with her students, how to meet the various challenges of prejudice. Blacks, as do whites, have prejudices against members of their own race.

Gina may want to keep in mind that African American children, in general, are very person-to-person oriented in terms of their learning style (Larke, Webb-Johnson, & Carter, 1996), and so students often want to develop personal relationships with their teachers. Therefore, teachers should take an interest in what their students are doing and feeling. They also should take time to interact with family members. This person-to-person style can help teachers be more effective, both in and out of the classroom. Ask Gina how much she has done to accomplish this objective.

What was Gina's attitude going into a predominantly African American inner-city student teaching environment? Is she familiar with the deficit model regarding people of color? Could she be guilty of following that model? What prior experiences or training could have prepared her to be the minority in a minority culture? Gina's university supervisor could assist by providing insights into the research on prejudice, with the expectation that Gina would be able to reflect on and sort through the information and arrive at some personal conclusions. One important conclusion should be that as Gina works through her current situation, she will emerge a stronger, better teacher as a result.

—Robert D. Hilliard

TWO TEACHER EDUCATORS RESPOND . . .

The response to this case took some time to develop. I have had to question my views on race and racism. I have had to examine my role as an adviser. I have had to consider how we prepare preservice teachers to deal with diversity. Each time I thought of a response, I felt that I was dealing with only one layer of the situation. An appropriate response should address them all.

My initial reaction to Gina's situation was one of irritation. I was irritated that a poem denigrating any ethnic group would be deemed appropriate for a Black History Month assembly. The history of Africans and their ancestors in the United States is filled with struggles to combat negative images and references. The struggle for equal rights in the United States was not about having the equal right to make negative references about whites or any other ethnic group.

While this case definitely deals with race, is it about racism? Is Sterling Brown's poem an example of racism? If Gina was an African American student teacher in a predominantly white high school in which a poem made negative references to African Americans, would that poem be racist? The answer seems to depend on how you define "racism." Definitions vary. The *American Heritage Dictionary* (1996) defines racism as follows:

1. The belief that race accounts for differences in human character or ability and that a particular race is superior to others.
2. Discrimination or prejudice based on race. (p. 1489)

According to these definitions, anyone can be a racist—including Sterling Brown. Many writers in the areas of diversity and multicultural education, however, argue that racism requires power and only those who are in power can be racist (Banks, 1994; Gollnick & Chinn, 1990; Nieto, 2000).

References to "us" and "them" in Sterling Brown's poem may be more examples of *prejudice* and *stereotyping* than of racism. While these concepts are related, some distinctions need to be made in responding to this case. O'Malley and Davis (1995) offer the following definitions:

Prejudice—Prejudgment on inadequate information. Attitudes and beliefs, held toward a particular group of people that are without adequate basis in fact or just grounds.

Racism—The belief that one race is superior to another, or others. Racism also involves having the power to carry out systematic discriminatory practices through, and with, the support of major societal institutions.

Stereotyping—Preconceived or oversimplified generalizations that usually (but not always) result in negative beliefs about a particular group. Stereotyping ignores people's individuality and assigns a particular set of characteristics to a whole group. (p. 412)

It does not matter if the poem is an example of racism, prejudice, or stereotyping. All of these phenomena are inappropriate. In my talk with Gina, I would explain that the poem is divisive and should not have been included in the assembly. As a piece of literature, the poem has its place; without background and discussion, however, the poem is not appropriate for a school. A discussion of the poem's message and the poet's motivation would be appropriate for a classroom setting. There, it could lead to a discussion of race, prejudice, and stereotyping.

Gina should only engage her students in a discussion about the poem if she is not afraid of what she might hear. The students' reactions may be different from Gina's, because of differences in their life experiences. Peggy McIntosh (2000) might suggest that Gina is a beneficiary of "white privilege," an unfair advantage that results from others being in a position of disadvantage. McIntosh posits that whites are taught not to recognize this privilege. It is unlikely that Gina would be prepared to challenge the students' perceptions. Many teachers fear that talking about race will only make matters worse. According to Sonia Nieto (2000), "Most schools are characterized by a curious absence of talk about differences, particularly about race. This process begins with the preparation of teachers" (p. 42).

To meet National Council for Accreditation of Teacher Education (NCATE) standards, teacher education programs include statements about diversity in their documentation. Nevertheless, many graduates appear ill-prepared to deal with race and, thus, the silence continues. Students feel much of the fault lies with teacher education faculty. Higher education faculty, who are primarily white, also express fear and uneasiness about addressing diversity, multiculturalism, and/or equity. Students will then perceive these professors to be nervous, detached, ill-prepared, and/or uninterested when it comes to teaching these concepts (Cruz-Janzen, 2000).

Teacher preparation must move beyond teaching ways to integrate multicultural concepts into the curriculum. As teacher educators, we need to do a better job of preparing students to deal with racism, sexism, classism, and other forms of discrimination and prejudice. We need to teach toward a deeper understanding of equity, diversity, multiculturalism, and social justice.

The primary issue that must be dealt with here, however, is Gina's inner struggle. This struggle is brought on by a realization of who she is (a white teacher) and where she is situated (in an inner-city/urban school). Her advising session should revolve around three concerns:

- Her membership in the "them" group
- The educational effects of the poem
- The poem's effects on her legitimacy as a white teacher.

As her university professor, I would give Gina the opportunity to vent her insecurities, frustrations, and expectations by using such prompting questions as the following:

- Have you had previous experience with African American students? If yes, was the experience positive or negative? Was the setting one in which the majority of the students were African American?
- Should students of any given ethnic group be given the opportunity to study literature and history that is uniquely a part of their culture? Should a school's curriculum reflect the ethnicity of the population it serves? Should the study of other cultures be included as well?
- Have you previously been exposed to culturally assertive literature?
- Should a teacher's personal anxiety limit students' exposure to literature or history that reflects the reality of a particular time? For instance, should schools refrain from discussing World War II because Japanese American students are in the class?
- Should major sociological changes be addressed in schools? Should literary voices of such times be silenced?
- Were you uncomfortable in the assembly before the reading of the poem?
- What are your concerns? Fear of what students might do or say? Guilt about being one of "them"? Shock that such a poem was written or read? Inadequacy or incompetence because the university had not prepared you to deal with multiculturalism and diversity issues, etc.?
- How did the students respond to the reading? Did you notice any hostility, anger, or resentment? Or did you see attentiveness, interest, amusement, or maybe even apathy?
- How do you feel about being assigned to an African American school? Do you understand why you are there? Do you feel that you have been treated fairly? Do you have reservations about teaching African American students?

Membership in the "Them" Group

The experience of entering unfamiliar territory sometimes brings student teachers to the harsh realization that the universe is not as ordered or systematic as they were taught to believe, and that there are people who have different experiences and attitudes. For them, acceptance or rejection by students becomes a matter of survival or defeat in the classroom. They must perform, "or else." Confronted with this reality, they become frustrated and begin frantically searching for ways to help them manage. With little or no personal experience, many of them return to the university for answers, as in Gina's case. Unfortunately, they find that the concept of "them" has not been defined.

This concept of "them" is nothing new to many minority students. Over the years, they have been taught about conflict—us against them. History is filled with such conflicts between the popular majority and the unpopular minority. When students of the majority culture find themselves members of the negative "them," they are pushed out of their comfort zone. On the other hand, African American students are more familiar with the negative "them." Television, movies, and society at large tend to put them in this category.

As an educator, Gina now has the opportunity to transform what she considered to be a negative experience into a positive one. She now has the experience of feeling like a victim of negativism, and can take the opportunity to provide educational experiences that will include all of her students. She can personally understand the importance of using nonthreatening approaches to establish a classroom climate wherein no student will feel alienated. No one ever should be a negative "them."

Educational Effect

Gina's concerns about the effects of exposing students to Brown's poem are echoed in contemporary debate. Should schools introduce students to multicultural literature that may lead to civil unrest? Should schools teach only the history and literature considered to be patriotic and "safe"?

American history and the literature that personalizes it are filled with unpleasant ambiguities and contradictions. Who tells the story may determine who will be offended. Customarily, the macroculture has told the story, and the microculture has been the listener. A growing emphasis on multiculturalism and diversity, however, brings new voices telling new stories. If teachers are to present a truthful and unbiased curriculum, they and their students must be encouraged to explore other perspectives—a venture that will move them out of their comfort zones.

With reference to Brown's poem, it is virtually impossible to have an honest discussion about ethnic art of this period without making an assertion about social injustice. While I do encourage teachers to consider the age or maturity level of students and the demographics of the community when selecting teaching material, I do not encourage the exclusion of material based on a teacher's reluctance to present a variety of perspectives.

My advice to Gina, with reference to educational effectiveness and the teacher's role in presenting controversial material, would be:

- Try to establish a rapport of honesty, sincerity, fairness, respectability, and competence. Once such a rapport is established, the teacher may find that an open discussion provides an opportunity to deflate, rather than inflate, possible negative activities.
- Consider the context of questionable literature. When was it written? What was happening in society to warrant the theme? Who was the intended audience? The teacher's own understanding must precede an attempt to teach the material.
- Search for ways to be open and honest during the discussion. Avoid confrontations.
- Explore your attitudes and feelings. Students are cognizant of contradictory words and actions. While affirmations of love are not necessary, overt disdain cannot be camouflaged easily. If negative teacher attitudes exist, the classroom atmosphere will not be conducive for productivity.

Students should be taught from their first day in school onward that we should celebrate both the similarities and differences in people; that literature, music, dance, and visual art are expressions of culture; that cultures in a global sense are diverse; and that we study the many different cultures in an effort to learn more about the human experience. If these lessons have been successful, then any exposure to the unfamiliar and the uncomfortable will be viewed as a positive learning experience, rather than as a threat to school or community security.

Legitimacy

Gina, the student teacher, must confront her inner feelings and attitudes. Why was she unnerved? Is she seeking legitimacy from others or can she find it within herself? Is legitimacy derived from being preoccupied with the self, or does it come from being determined to teach to the best of one's ability, with little time to concentrate on personal obstacles?

If the student teacher cannot see herself as a *teacher* (not as a *white teacher*) in any environment, she will be compromising her legitimacy, and ultimately her effectiveness, as a teacher. Her legitimacy as a white teacher is irrelevant. As long as she sees herself as a white teacher teaching African American students, she will have either a missionary mentality (save the children from their culture), an apologetic attitude (apologize for the unpleasant past), an amending approach (make it right), or a condescending demeanor (try to help them do the best they can). None of these attitudes will benefit the students or the teacher.

I am not suggesting that Gina totally ignore her ethnicity or the ethnicity of the students. We know

that to ask her to do that is to ask for the impossible. What we must ask is that she plans her lessons, enters her classroom, and interacts with her students each day with a confidence in her ability to teach *all* students. Otherwise, she will fail, no matter the race, gender, age, or exceptionality of her students.

–Charles Calhoun and Charlotte Holley

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QUESTIONS FOR DISCUSSION

1. How do you personally feel about teaching children from a race or ethnic group different than your own?
2. How can you identify prejudice in yourself?
3. Why is it important to consider the time and place in which stories, songs, or poems such as this one were written?
4. How can poems, stories, and songs that could cause civil unrest best be introduced into the classroom?

CASE XI.
MAINSTREAMING, GANGS, AND RACIAL DIFFERENCES

Alan is a 14-year-old 9th-grader who has been diagnosed with schizotypal personality disorder, but is mainstreamed into the regular education classroom for three hours during the day. While very few individuals know of his condition, several students know that he has been hospitalized off and on and have observed him exhibit some atypical behaviors on a few occasions. These students taunt him about "being crazy" and engage in bullying behavior (pushing, shoving, etc.) when they see him in the hallways and cafeteria. Many of the students who taunt him are African American and wear clothing that reflects gang colors. When he doesn't take his medication regularly, Alan has paranoid delusions about being stalked by "Crips" gang members. Even when he does take his medication, he is fearful of African American students. One day, he tells you that he will "get each one of the black guys" who tease him and "dismember their bodies using a butcher knife." As one of the assistant principals of this large, metropolitan middle school, how would you address this matter?

A TEACHER EDUCATOR RESPONDS . . .

As an assistant principal, I would attempt to solve the problems described in this case study in the following manner:

First, I would plan functional inservice, seminar-type informative sessions for all school participants—administrators, teachers, students, and parents—to help them acquire accurate and functional information about the nature and characteristics of large metropolitan schools. Expectations for all participants must be realistic; they must understand that a metropolitan school system represents a multicultural environment characterized by many unique individuals and conflicting groups.

Second, these characteristics should be examined and understood on two levels: a personal level focusing on the student as an individual, and a group level focusing on the students' ethnic and cultural backgrounds. Educators in big, inner-city schools in the United States face difficult challenges as the nation's school-age population becomes more diverse, and the social climate becomes more xenophobic. Changes in instructional content, methodology, resources, motivation, evaluation, and discipline will become necessary in order to prepare youth for living today. Teaching styles must adjust to various learning styles and exceptionalities.

Third, teachers must become actively knowledgeable about the nature and characteristics of today's middle school, with its special and unique population of preadolescents and early adolescents (the 11- to 14-year-old age group). These schools provide program experiences most suited to early adolescents. Typically, such experiences are centered on the child rather than on the subject matter. They deal with the specific characteristics, needs, and problems of pre- and early adolescents. They stress addressing emotional, social, and academic concerns; integrating subject matter; discovering interests and career options; and making a smooth transition from the child-centered elementary school to the more academically oriented secondary school. Organizational responses to these characteristics, concerns, and needs of adolescents call for adviser programs, exploratory programs, transition and articulation

activities, interdisciplinary teaching, block scheduling, and a wide range of teaching strategies. The organization of the middle school allows for a transition from the self-contained classroom of the elementary school to the departmentalized high school.

Fourth, teachers need to acquire accurate and functional information about the cultures, races, and ethnicities represented by students in the school, in order to become familiar with the life experiences and needs of the students served. Educators must understand the pupils they are to teach. Teaching effectiveness depends upon providing for individual differences, and helping students to discover and construct meaning from their own experiences. The focus is upon existing similarities, and provisions are made for an individualized approach to learning within a curricular framework, based upon a "common core" of learning for effective societal adjustment.

Fifth, teachers should acquire accurate and functional information about any physical, mental, and emotional disorders existing in the school. This information should be used to help chart a different approach to the education and training of exceptional children. Special knowledge and services will be required to help these students realize their maximum potential. Remember, exceptionality does not respect status or race.

Sixth, I would obtain recent data about classroom inclusion and diversity. Successful collaborative practices must be instituted to deal with inclusion, which is a very positive and challenging means of enriching the educative process for the exceptional child.

In addition, I would strive to inform the administrators, teachers, staff, and students who come in contact with Alan about the nature, characteristics, symptoms, and treatment of his particular personality disorder. Based upon this information, school personnel should be able to plan strategies to help reduce some of the stress and emotional pain experienced by Alan, and to help Alan acquire the coping attitudes and skills he needs to adjust to the school's environment. His diagnosed schizotypal personality disorder should be monitored by qualified school personnel. Alan should understand the reality of his illness and its effects. Curricular experiences should be planned for Alan that help him understand and accept his cultures, and that teach him the attitudes and skills that would decrease the occurrence of problematic behaviors associated with his illness. Conversations with Alan always should be focused upon eliciting information about what he is thinking when he carries out paranoid behaviors. His reasons for such behaviors always should be discussed in the light of acceptable alternatives.

Next, appropriate school personnel should give special attention to involving Alan in experiences that would change his negative attitudes about African American students and eliminate his fears of them. If Alan is involved in pleasant social situations with African Americans, he will be more likely to relate to such students in a positive and mutually satisfying manner. He needs to learn that they are likable persons who are not really intent upon hurting him. He needs a multicultural environment wherein individuals from different racial and ethnic groups and with varied mental, physical, social, emotional, and cultural characteristics and behaviors can learn to understand, appreciate, and accept one another.

Finally, the particular group of students who taunt Alan about being "crazy" and who engage in bullying behavior when they see him in the hallways and cafeteria should be identified and counseled in reference to Alan's personality disorder. (If they persist, punishment should be considered.) These students need to be involved in experiences that would help them to understand, appreciate, and accept people who are different from them. Through culturally responsive pedagogy, these students may become culturally literate. They need to be involved in a truly multicultural educational experience. This school needs to provide its teachers with inservice education workshops on teaching diverse student populations.

The students guilty of bullying behavior should be made aware of their negative behaviors and disciplined according to established general guidelines. School staff can handle any incidents of bullying with the following procedures:

- Explain appropriate behavior while on school property, including the hallways.
- Monitor the hallways for inappropriate behavior; apply the established consequences for any violations at the time of their occurrence.
- Establish a base line of how often an undesirable behavior occurs, in order to determine the effectiveness of your intervention.
- Make students aware of the behaviors they have to change, and why they are unacceptable.
- Specify consequences for misbehavior and what students must do to avoid them.
- Emphasize positive, rather than negative, consequences.
- Relate consequences to the students' behavior.
- Use peer pressure to increase students' motivation to behave appropriately in the hallway or elsewhere on campus by establishing consequences for an entire group that depends on the behavior of one or a few individuals.

Characteristics of Alan's Particular Illness

In researching Alan's condition, I found a wealth of information about the schizotypal personality. Persons suffering from schizotypal personality disorder tend to:

- Almost always choose solitary activities
- Take pleasure in few, if any, activities
- Appear indifferent to the praise or criticism of others
- Show emotional coldness, detachment, or flattened affectivity
- Suspect, without sufficient basis, that others are exploiting, harming, or deceiving them
- Read hidden demeaning or threatening meanings into benign events
- Persistently bear grudges, and be unforgiving of insults, injuries, or slights.

Research findings also revealed that individuals with schizotypal personality disorder show a variety of persistent and prominent eccentricities of behavior, thought, and perception. They often have unusual beliefs, extreme superstitions, peculiar mannerisms, odd appearances, and heightened suspicion. Unstable moods, chaotic interpersonal relationships, impulsiveness, poor self-image, periods of depression, anxiety, anger, and self-destructive behavior also may accompany this personality disorder.

Schizotypal behavior usually manifests before age 15. Children with this disorder often have trouble in school, and may be truants and get into fights. Other signs of this disorder are cruelty to people; arson; stealing; lying; irresponsible, aggressive, antisocial behavior; an inability to abide by society's rules; problems with the law; a fragile sense of self-esteem; a lack of empathy; a need for constant attention; reactions of rage or humiliation to negative criticisms; a lack of remorse; a consistent expectation that others are trying to demean, harm, or threaten; and a pattern of indifference to social relationships. People with this disorder typically are loners who prefer solitary activities. These individuals are wary of confiding in others, for fear that personal information will be used against them.

Recommendations

School personnel must assume responsibility for becoming multiculturally aware. Students would be involved, on a continuing basis, in interdisciplinary teaching—learning experiences that match their

physical, mental, social, and emotional characteristics; needs and problems; developmental levels; language and interactional styles; and race, sex, ethnicity, and socio-economic cultural factors. Efforts should be made to provide for diversity in all major aspects of the educative environment, as the school must represent the multicultural society typical of many school populations today.

—Anne Richardson Gayles-Felton

QUESTIONS FOR DISCUSSION

1. How should a teacher or administrator respond upon overhearing a student threaten others?
2. How or where would you seek knowledge about psychological disorders and the possible effects they may have on a student's behavior?
3. How would you respond to the students who are taunting Alan?
4. What other educators, professionals, and/or agencies could you collaborate with to aid you in this situation?
5. How would you work with Alan to defuse the situation?

CASE XII.
BIRACIAL FEELINGS

Liliana is an 11th-grade student in a predominantly white elementary school. She has a black mother and an Irish father. Liliana doesn't want to be called either white or black; she prefers to be called "mixed race." Some of her classmates are having difficulty understanding her views on her ethnicity, and accuse her of "wanting to be called anything but black." In your literature class, your students read the book *Black Like Me* by John Howard Griffin (1977), which chronicles the true story of a white man who changed his appearance to resemble an African American man so that he could find out how it felt to be black in America. In the discussion about the book, Liliana shares her feelings about how the main character was judged solely on his appearance—his "blackness"; who he was in the book seemed to be secondary to who others thought he was, as determined by his race. She explains to her classmates that she wants to be judged on her own merits, and not according to an identification with a particular race or ethnicity. Her classmates disagree, telling her that it is impossible in America not to be judged based on racial identity. As the American literature teacher, how would you respond to this discussion?

A TEACHER EDUCATOR RESPONDS . . .

This scenario is troubling not because it is unique, but rather because it happens frequently. The first point that I would like to make is that under no circumstances should a teacher start a discussion on something as intensely personal as the identity of a single student. Additionally, it appears as if the teacher may have lost control of the discussion, thus Liliana was left to fend for herself and the rest of the class (predominantly white) is trying to tell her that she will always be judged as being different from them—and they have the "privilege" of being part of the race that is dominant. Every student has the right to determine his or her own identity, regardless of what others think. Liliana wants to view herself as "mixed," and that is her right as a person. She expresses a wish to have others look beyond her race when considering her as a person. Her classmates refused her that right, and the teacher reinforced that refusal by not confronting the other students with their own beliefs and experiences.

This case study illustrates differing perceptions of race, ethnicity, and real or perceived equality and inequality. The opinions of the class, who are mostly members of the dominant culture, are based upon privilege, and expected privileges, within a society. Yet the opinions of Liliana matter as much as the opinions of the majority. A competent teacher would step into the discussion and direct it into channels that allow the students to develop bridges of commonality. The class appears to need a context in which to understand Liliana's perspective. For example, the teacher could have the students consider times in their lives when they have had a "foot in two worlds" (e.g., family-school, family-peers, church-family, church-school, or church-peers). This would allow the students to experience the dichotomy of two possibly conflicting, yet influential, worlds, and the need to decide if they should attend to both worlds or, if not, which to attend to and which to ignore. Then, the students could compare how their worlds shape them. The teacher then could use literature to explore the stories of others who have faced multiple cultural influences, and how those characters handled those conflicts—either successfully or not

(e.g., "West Side Story," "Romeo and Juliet," "Invisible Man"). Before attempting to discuss the issue again, the teacher needs to view some of the work of Jane Elliott (as chronicled on "Frontline—A Class Divided"). The teacher could use such Web sites as www.tolerance.org to explore issues of diversity and commonality. Finally, the teacher could bring the class back to the original discussion (with Liliana's permission) to explore the ideas of perception versus reality, and how even inaccurate perceptions can affect reality. To keep the class from focusing purely on "race" again, the teacher could explore the issue of cliques on campus (e.g., geeks, athletes, goths, etc.) as a way to give everyone a context in which they can experience being the minority.

—Kathryn Newman

THREE TEACHER EDUCATORS RESPOND . . .

In responding to this discussion, the instructor should provide several facts concerning interracial issues. First, the number of interracial children in U.S. schools has tripled over the past 30 years, and that number is projected to increase well into the 21st century. Second, according to Kalish (1995), biracial births and marriages in the United States have increased significantly within the last several decades and are likely to continue to increase during this century. In addition, the rate of interracial births more than doubled between 1978 and 1992.

In 1990, biracial individuals challenged the racial categories used by the U.S. Bureau of the Census. After reviewing hearings and test results from the complaints, the Office of Management and Budget changed the categories for the 2000 census. An individual now may check one or more categories to indicate race on the census report. Many biracial individuals believe that they should not be forced to belong to one racial category or ethnic group (U.S. Bureau of the Census, 1998).

Activities and Strategies

The following activities and strategies may help students understand this important issue:

- To assist students in judging others by their character and other merits, ask students to write about themselves without references to their ethnic background, race, or name. After reviewing the papers, give each student a paper to read. Ask the students to discuss how race does not determine the writer's character and other merits.
- Ask students to research and write a report on race classifications in America.
- Use debate teams to discuss the question, "Can we change the emphasis that is placed on race identity in America?"
- To help students learn to respect all people, provide reading materials that focus on interracial people's lives; use multicultural literature, including stories with interracial characters, to develop the self-esteem of all students; ask students to consider Liliana's opinion that a "mixed" identification is her choice and explain why they should accept Liliana's desire to be judged on her own merits; and ask cooperative discussion groups of four to develop a plan to change the way people in America view race and ethnicity.

Lea-Lee (2000) suggested that incorporating interracial literature into the classroom will help students develop the knowledge, skills, and attitudes they need to survive and function effectively in a global society. Lea-Lee further asserted that all children augment their knowledge and understanding when they are exposed to interracial instructional materials, and enhance their understanding of people from all kinds of families and cultures.

—Tammye F. Love, Bobbie C. Smothers, and Nichelle Boyd

A TEACHER EDUCATOR RESPONDS . . .

Issues of prejudice and race have plagued U.S. society since its conception. Longstanding ideas about racial superiority, coupled with enduring efforts to maintain the status quo and preserve the concentration of socio-economic power and privilege with the social majority, has made discrimination, segregation, and categorization practices normal facets of life in the United States (Daniel, 1996).

Among the many prejudices that exist regarding race, one of the most crucial factors affecting biracial individuals is the concept of racial categorization as it exists in the public consciousness (Breland et al., 1999). Discriminatory and problematic classification of individuals encourages denial of half or more of one's identity, asking individuals to define themselves as one race or another. For children whose racial make-up includes African American, this practice is particularly discriminatory. No matter their other racial heritage, they are always classified as "black." This customary practice of labeling biracial or mixed children of African Americans as "black" not only denies part of their identities, but also ensures their disconnection from the power and privilege held by the social majority.

In recent years, the consciousness of biracial individuals about such discriminatory practices has grown and opposition to such labeling has increased. Biracial citizens' opposition to being forced to label themselves as one race or another required the U.S. Bureau of the Census to modify the 2000 census form to allow "respondents to select one or more races when they self-identify" (U.S. Bureau of the Census, p. 1). These sought-after changes in classification and terminology represent a growing desire for self-determination and autonomy among biracial individuals. From changes in the census classification to social interactions in the classroom, the results of this transformation in racial identity affects all race-related aspects of society (Korgen, 1999).

For educators, coming face-to-face with race, class, culture, or other diversity issues can be difficult. Many educators are embarrassed by such discussions or are not prepared to deal effectively with the issues, and so they may respond with silence and denial (Nieto, 2000). To deny or avoid race issues, however, is a response in itself. Like many other institutional and individual dysfunctions, racism thrives on denial (Parks, 1999). By avoiding issues of race, teachers facilitate maintenance of the status quo and help perpetuate discriminatory practices (Boudreaux, Duhon-Sells, Duhon-Ross, & Sells, 1999).

Educators have a responsibility to make their classrooms conducive to the education of all their students. Addressing the issues associated with the harsher realities of society, such as race and prejudice, is a key part of carrying out this responsibility. Dialogue about racism and prejudice is essential to their eradication (Baptiste, Boyer, Herrera, & Murry, 1999). It is through language that culture is primarily transmitted, and it is through language that we can begin to combat racism.

Responding to Liliana's Dilemma

In responding to Liliana and her classmates, two interrelated but different issues must be addressed. The first, and more pervasive, issue is the institutionalized racism operating in society that is made apparent in the book *Black Like Me*. The experiences of the main character demonstrate the differential treatment given to "blacks" in America. The students recognize the existence of racially prejudiced practices, but also take them for granted as inevitable realities of life in America. The students' response to Liliana communicates a blind acceptance of these conditions, and demonstrates a feeling of powerlessness in terms of changing those practices.

The second issue, which pertains to race and discrimination, is the illogical, customary, monoracial classification of biracial persons, particularly the classification of biracial persons of African American descent as "black." The students' exchanges with Liliana support the historical, monoracial classification of biracial individuals as "black," and reveal that no rationale for altering this labeling tradition is understood. Furthermore, Liliana's rejection of that classification is considered an attempt to deny her

"blackness." On the contrary, Liliana's resistance to her classmates' classification of her demonstrates a healthy sense of identity (Chard-Yaron & Kingsbury, 1996).

The interactions between Liliana and her classmates illustrate the need to address race issues with this group. While it is evident that the students are aware of the significance of race in society, they need help cultivating an understanding of how their behaviors contribute to the maintenance of current societal realities. These students, like many people, do not perceive the influences of racism on themselves or their peers (Parks, 1999). They fail to realize how racism is tainting their own attitudes and behaviors towards Liliana. Developing a consciousness with regard to the nature and history of oppression and discrimination is an important step toward facilitating changes in attitudes towards racial discrimination (Morelli & Spencer, 2000). In addition to understanding their own behaviors, the students need opportunities to engage in activities that explore ways in which their generation can transform the realities of racism.

The teacher of this group should offer both an immediate and a long-term response. An immediate response is necessary to cultivate a classroom environment in which issues of race and racism are openly discussed. Addressing these issues immediately during that class time communicates the importance of tackling societal issues both in and out of the classroom. Continuing to respond to these issues over several class periods is necessary, as well. In this way, the teacher conveys the message that these issues are not readily resolved and should be addressed regularly. Furthermore, it is in these follow-up lessons conducted over time that actual changes in students' attitudes and behavior towards each other and towards discriminatory practices will occur. The manner in which teachers address issues of racism and prejudice in their classrooms is important in determining whether racism will be perpetuated or discouraged (Carter, Gayles-Felton, Hillard, & Vold, 1999).

The Immediate Response

Combating racism requires a commitment to justice that is enacted in the context of daily life (Pinar, Reynolds, Slattery, & Taubman, 1995). Rather than waiting for a chance to conduct a prepared lesson, the first response to the race issues raised in this class should be an immediate and open discussion involving the students and the teacher. Open, honest, yet non-offensive discussions about race are critical to a healthy and productive multicultural classroom environment (Carter et al., 1999). In order to facilitate a productive discussion, it is essential that the sharing of ideas, experiences, and opinions is coordinated in a manner that enables free-flowing dialogue (Johnson & Johnson, 1997). Strive for a balance between teacher and student interactions. Encourage the students to actively listen to each other's responses and be open to multiple perspectives. Encourage students to articulate their own perspectives, and to bring who they are—their identities—into the discussion (Schultz, Buck, & Niesz, 2000). Relate personal incidents that communicate who you are, as well as your understandings of the topic. Monitor personal comments to ensure that positive communication takes place and prejudices are not invoked. Make mental notes of what is said and refer back to the discussion when planning future activities. Be straightforward and model respect for individuals and their diverse opinions, and strive to avoid reinforcing prejudicial beliefs (Carter et al., 1999).

In a discussion addressing the issues of race and racism presented in this scenario, a teacher should help students make connections between individual behaviors and institutional racism. Prejudice and discrimination are not merely personality traits or psychological phenomena; they are also manifestations of economic, political, and social power (Nieto, 2000). Typically, students do not see the impact of institutional racism on their own behaviors. Therefore, it is important to help students make those connections. Throughout the discussion, challenge the students' thinking about the origins of their notions concerning race and racism, help them explore how their beliefs were formed, and empower

them to think of ways they can transcend accepted discriminatory practices.

The book *Black Like Me* acted as a catalyst for Liliana to share her feelings about how her classmates and society at large treat her. A dialogue about the book and its main character may be a good starting place for a class discussion about racism as a social phenomenon, and about how racism can lead to media misrepresentations, exclusion, exploitation, and violence (Murrell, 1997). Griffin's book illustrates many manifestations of racism. To help students explore these manifestations, and how such acts translate into institutionalized racism, have them talk about ways in which the main character was discriminated against and how racism occurs in their own communities. It is likely that the students will know someone who treats "blacks" in a discriminatory manner. Ask why they think the person they know acts that way.

Follow up with a discussion of why "blacks" are so oppressed in America. Have students think about who benefits from current discriminatory practices and how society would change if such practices were eliminated. Invite students to see themselves in relation to the practices of the outside world. Ask students about their personal views on the differences between races. Discuss what barriers to true justice and equality exist in society. Encourage students to disclose what difficulties they personally face in not letting race affect their judgment or treatment of an individual. Let the students sort out differences of opinion on their own as much as possible. Discuss the stereotypes they accept as true, as well as their sources. Help students see the number of commonalities that exist between races. End the discussion with a dialogue on whether differences in race, culture, or ethnicity merit prejudicial treatment.

Reintroduce Liliana's desire to be judged based on merit versus racial identity. Relate their treatment of Liliana to historical classification practices of biracial individuals. Compare their feelings regarding racial classifications to ethnic classifications, such as "Irish American." Discuss their feelings regarding what makes them feel Liliana should classify herself solely as "black." Point out the connections between their behavior and the institutional racism present in society. Help students recognize the extent to which they may have internalized racism by inquiring whether their behavior is congruent with current practices of discrimination.

With time and proper guidance, open discussions between teachers and students can reduce the effects of racism in society (Boudreaux et al., 1999; Ladson-Billings, 1997; Morelli & Spencer, 2000). Schools are important socializing agents, and the interactions that take place within their walls greatly influence students' ideas and behaviors. Given the particularly important role that classroom teachers play in the social development of young people (Cartledge, 1996), their conversations with students can be most powerful. For true changes in attitudes and beliefs to take place, however, the conversation about race must be sustained over time (Schultz, Buck, & Niesz, 2000). For this reason, a more long-term response is needed to fully address the issues raised by Liliana and her classmates.

Responding Over Time

Alleviating racism requires the insight and sensitivity to understand the nature of racism and its pervasive effects (Parks, 1999). Before addressing issues of race with the class any further, the teacher first must be sure of his or her own personal prejudices and cultural biases. "Culture is integral to every aspect of being, influencing to varying degrees one's ways of thinking, acting, and ultimately developing" (Cartledge, 1996, p. 17). Confronting racism in our own attitudes is crucial to facilitating healing dialogues between others. This teacher must examine unconscious, deeply held assumptions regarding race; acknowledge personal resentments; and recognize how personal values and beliefs influence the way she or he teaches. To be models of anti-racist behavior, teachers must demonstrate that they value all students, and make sure their own cultural

biases are not being communicated through their instruction. Awareness is key to preventing transmission of personal biases.

In addition to understanding his or her own culture, this teacher also must have a substantial understanding of the manner in which racism manipulates, transforms, and manifests itself in U.S. society. Teachers need theoretical and grounded understandings of racism and the relationships that exist between race, institutions, and power in order to be able to comfortably discuss identity issues and facilitate conversations across race lines that identify, examine, and discuss racism (Schultz, Buck, & Niesz, 2000). Anti-racist instruction requires an understanding of the effects of racism on society, including the "nature of differential power relations through which institutionalized, racialized disenfranchisement or marginalization takes place or persist[s]" (Boyd & Arnold, 2000, p. 29). In order to combat racism and help students recognize its effects on others and its impact on their lives, the teacher must personally understand these things.

Some actions this teacher can take to prepare him- or herself, personally and academically, to address the issues raised in this class include: reading more books about racism, engaging in conversations with colleagues about race and racism, writing and reflecting in a journal, and reaching out to colleagues across racial lines. If we want our students to live in and sustain a harmonious multiracial society, we must begin the work of building that society in our own lives.

Closing Comments

The importance of addressing matters of race, both in and out of the classroom, cannot be overstated. Racism is deeply embedded in the fabric of America and manifests itself in all aspects of American life, including education. This reality makes addressing racism one of the most crucial actions U.S. citizens can take (Boudreaux et al., 1999).

Educators are in the best position possible to eradicate the effects of racism, both in school and in the larger society (Larke, Webb-Johnson, Rochon, & Anderson, 1999). They touch the lives of almost every citizen and have a designated responsibility to influence thinking. In the classroom featured in this case study, a reading of the book *Black Like Me* set the stage for the teacher to begin healing the effects of racism. As an American literature teacher, the use of literature to facilitate discussions regarding racism was quite appropriate. In other subjects, other strategies can be employed. Reducing the effects of racism is better accomplished when all content areas integrate data and information from various cultures into their teaching of key concepts (Parks, 1999).

Inside and outside the classroom, avenues exist for combating racism. What is important is that we recognize the need to take on this challenge. Racism affects everyone. It is not a matter of who experiences it, but rather how we experience it. As educators, we must take the lead and be proactive in combating the effects of racism. The future rests in the hands of those shaping children's experiences. To build a democratic nation that is strengthened rather than destroyed by its diversity, we must commit ourselves to countering forces, such as racism, that marginalize and devalue diverse populations.

Teachers cannot accomplish this task alone, however. To bring about lasting changes in behavior and truly begin healing the effects of racism, a comprehensive approach is needed. Eradicating racism involves a vigilant examination of the total educational experience (Parks, 1999). All aspects of public education must be open for serious dialogue regarding issues of race and racism (Baptiste, Boyer, Herrera, & Murry, 1999). To move past troubled realities, we must confront them head-on.

—Jill Mizell

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QUESTIONS FOR DISCUSSION

1. Do you think it is impossible not to be judged based on racial identity? How does this belief affect your classroom interactions?
2. How does "white privilege" influence the students' response to Liliana? How would you respond

to it in your classroom?

3. How would you respond to Liliana's request to be called "mixed race"?
4. How could you incorporate certain pieces of literature into your classroom discussion regarding Liliana's feelings about being biracial?
5. Several articles focusing on biracial individuals can be found in the references at the end of this case. How does the information in these articles assist a teacher in working with Liliana and the other members of the class?

CASE XIII.
HISTORICAL DISCRIMINATION: REMEMBERING PEARL HARBOR

You are an American history teacher at a large, urban high school. Today's topic deals with World War II, focusing on the bombing of Pearl Harbor. One of the students (a Japanese American student) shares the story of how her grandparents and great-grandparents were driven from their homes and placed in an internment camp during the war. She tells the class that although her grandparents were both born in the United States, they still have difficulty identifying themselves as Americans because they remember well the harsh treatment they endured during that time. An African American student remarks, "Well, now you know how we feel in America." The Japanese American student tells the African American student that her family's experience has nothing to do with how African American people are treated in this country. The two students begin to argue about their different experiences. How would you address this matter?

A TEACHER EDUCATOR RESPONDS . . .

Any case study must be analyzed within a context. We have to know about the classroom, the students, the teacher, the school, and the community. We have to know about the history of the class. Before we can begin to analyze this case, we must raise the following questions: To what extent has slavery been discussed by the class? Was the history and plight of Native Americans discussed in class? To what extent has the African American student raised issues of discrimination in the class previously? What is the ethnic/racial composition of the class? What kind of rapport has the teacher established with the class?

Don't negate the students' feelings. The feelings these students express are too intense to ignore or minimize. They should be taken very seriously by the teacher and addressed within the class. This issue is too important to put off until another class—it should be given immediate attention. This disagreement should not be turned into a contest about which group suffered more, however. Neither experience is tolerable.

Make sure that ground rules are established so that a conversation between the students will be characterized by respect, an effort to listen to one another, and a striving for understanding. Have the students try to understand each other's family experience through their own eyes: "How would you feel if you and your family had experienced what the other student had been through?" "What is similar about the two sets of experiences?" "What are the differences?"

Use this experience as a teachable moment. Time and curriculum demands permitting, extend the discussion to the rest of the class. Build on the students' previous learnings, personal experiences, and classroom history. At this point, be sure that everyone understands the key facts about the Japanese American internment and the historical oppression of African Americans. Ask the class to identify other examples of discrimination in American history. Probe their understanding of discrimination against Native Americans and Hispanic Americans. Ask the students to look for similarities and differences in these instances of mistreatment of minority groups. Ask them, "What remains to be done

to be sure that this mistreatment doesn't take place in the future?" Raise the issue of American democracy and how people of various ethnic and racial groups should be treated. In a history class, attention to this issue is time well spent. Connections to material previously discussed in class can be made, and references to this class discussion will be made later in the course.

—John A. Bucci

A TEACHER EDUCATOR RESPONDS . . .

When I shared this scenario with a colleague of mine in the history department at our college, his response was, "Wow, a topic in a high school history class that students actually care enough about to argue over!" Undoubtedly, hundreds of high school history teachers would echo his sentiments. A student teacher or new classroom teacher facing a situation like this might feel that the first priority is to keep the class under control or to stay on track with the planned activities. Resist the temptation! This is definitely a "carpe diem" situation.

One approach that immediately comes to mind for dealing with this situation is one that is often helpful with emotional issues. An analysis of the argument keeps student interest high, but tends to defuse the emotionally charged atmosphere by focusing more on the cognitive aspects of the issue. Since this is an unplanned discussion, I would probably use whole-class discussion instead of cooperative learning groups. Many students may not have a lot of background knowledge about this topic, and by working in groups they might only be sharing misinformation and developing an "us versus them" mentality.

Make columns on the board for Japanese American Discrimination and African American Discrimination and write down students' suggested examples. (Keep in mind that other students whose cultures have experienced significant discrimination may want their cases to be heard as well. You will need to decide whether it is manageable at this time.) Try to make sure that their comments focus on factual characteristics, not personal judgments. For example, if a student says that discrimination against African Americans goes back further, you might write "more recent" under the Japanese American column and "long-standing" under the African American column. If a student says that African American discrimination is worse because they started out as slaves, however, you might ask them to restate the characteristic factually, rather than subjectively. Not only will this help students learn the proper way to analyze an argument, it will help keep the rhetoric, and therefore the emotions, under control. Consider using the two students involved in the original argument as "consultants" to ensure that the class is being historically and culturally accurate with their statements. A good closure for this activity might be to have each student in the class write a short paragraph (3-7 sentences long) in which they compare and contrast the treatment of Japanese Americans and African Americans. Depending on the time available, this activity could be done at the end of class or as an overnight assignment. Read several of the best paragraphs aloud to the class, being sure selections are written from several different perspectives, while protecting author anonymity.

I think it also would be possible to harness the students' high level of interest and motivation for a more long-term project related to the topic at hand—World War II. Obviously, you will have to narrow the focus in order to accomplish this. Research on the treatment of Japanese Americans in internment camps during World War II and the treatment of African American soldiers during World War II seem to be relevant and subject-related topics worthy of investigation by high school students. I would use three-person teams to research and present findings to the class on both topics. (Make sure that the number of teams investigating each topic is relatively equal.) Giving the teams a number of options for reporting the information will help keep motivation at a high level. Talk shows, investigative television reports, mock interviews, and press conferences are but a few of the formats with which

students might be familiar and that would be suitable for class presentation. It is usually helpful to remind students that they will be evaluated on the research and information shared, not just on their creativity.

Both the short-term and long-term approaches to this situation have multiple benefits. First of all, you have taken a potentially divisive argument and turned it into an opportunity for significant learning. You have helped students think critically and analytically. You have helped them see that selected historical events have relevance for all of us. Ideally, you will have helped students gain a greater appreciation for other cultures. Finally, and maybe most important, you have helped them see that arguments do not always have to be settled by seeing who has the sharpest tongue, loudest mouth, or strongest fist.

–Terrell M. Peace

QUESTIONS FOR DISCUSSION

1. It is often stated that the study of American history is the study of "white America." How much do you know about the history of African Americans, Japanese Americans, Native Americans, etc? How would knowledge of their history enhance your curriculum?
2. How would you turn an argument into a teachable moment?
3. How might members of the community be resources for this classroom discussion?

CASE XIV.
PEARL HARBOR: LESSONS LEARNED

You are an American history teacher at a large, urban high school. Today's topic deals with World War II, focusing on the bombing of Pearl Harbor. One of the students (a Japanese American student) shares the story of her grandparents and great-grandparents, who were driven from their homes and placed in an internment camp during the war. She tells the class that although her grandparents were both born in the United States, they still have difficulty identifying themselves as Americans because they remember well the harsh treatment they endured during that time. Another member of the class, a white female, responds to the first student's comments by telling her that her grandmother blames those "sneaky Japs" for bombing Pearl Harbor and killing her oldest brother, who was barely 18 at the time. The Japanese American student is moved to tears and runs out of the classroom. The white student is cheered by some of the other students and gets no response from the others. How would you handle the situation?

A TEACHER RESPONDS . . .

My response would be to immediately put the planned lesson aside and to use the situation as one of those "teachable moments" we educators all speak about. I have a list of four steps for the teacher to take. First, validate the feelings of each student. Second, work to explain the thinking in the United States toward the Japanese after the bombing of Pearl Harbor. Third, realize that even after a discussion, students may not change their minds. And fourth, seek the help of other professionals in dealing with the students' strong feelings about the topic.

In order for any good to come out of the exchange between the two students, their feelings must be validated. The Japanese American student is possibly feeling betrayed by the country she considers her home. She may feel excluded from mainstream American society because of her physical appearance, and because of her grandparents' and great-grandparents' experiences during World War II. She probably has heard firsthand stories of treatment her family members experienced—treatment that did not sound fair, nor congruent with the concept of the free society that the U.S. Constitution grants all citizens.

The white student also may have strong feelings associated with family stories. The student's grandmother may have bitterly recounted her tragic loss. She probably has heard how Pearl Harbor was attacked without warning.

Second, a discussion about what the mood of American citizens was like just after the bombing of Pearl Harbor and the entry of the United States into World War II could help establish a useful context. From my own reading of history, I think it is safe to say that trust in the Japanese government and people declined precipitously after the attack, and that anyone of Japanese ancestry was viewed with suspicion by many Americans. As fear and vigilance increased in the country, Japanese Americans were placed in internment camps in an attempt to ease fears in the country. The students in the classroom need to study how the U.S. government justified placing Japanese Americans in internment

camps, and to understand that these American citizens were denied their rights simply because of their appearance and not because of what they may have done.

Third, I wonder about the chances of successfully changing the mind of either student described earlier. The feelings they expressed appear to be deep and long-standing. Both students might feel as if their families had suffered the most as a result of the attack on Pearl Harbor and its aftermath; I would say they both have legitimate grievances. I also would hope that the Japanese American student and the white student could come to an understanding of each other's feelings. The teacher could help start the process.

And last, I would seek the help of a guidance counselor. A counselor should be able to offer guidance for establishing a dialogue and dealing with the feelings of everyone in the class. I also am thinking that some lessons in diversity would be welcome. The counselor could work with students to accept and understand how events in the past can affect the values and attitudes of people from different cultures and backgrounds.

—Loren Miller

A TEACHER EDUCATOR RESPONDS . . .

Nobody ever said that teaching was going to be easy, but this teacher might have done a number of things to avoid this situation. First, we'll look at the described problem and where to go from here; then we'll look at designing a class early in August to avoid personal struggles such as this.

Pearl Harbor Remembered

"December 7, 1941, a date which will live in infamy." Listening to President Franklin Roosevelt, as he shared with the nation the news about the bombing of Pearl Harbor, Gene and Dorothy Hilliard, parents of a 6-month old son, slowly began to realize that the world, as they had known it, would never be the same again. Gene and Dorothy had lived their entire lives in a small community in western Kansas. That morning, Dwight Roberts, a friend and neighbor since childhood, died on the USS *Arizona*. Most families can remember a family member or loved one who was tragically affected by the devastation of December 7, 1941, or by the other atrocities of World War II. Many students will have family members with strong feelings toward one or more groups involved in that war. For them, this was not an event in history. It was a personal tragedy.

History is real. It is not something that happens and then gets put into books. It contains very significant chapters of personal family history. The very thing that makes history vibrant also makes it controversial and can create discord as it is studied and analyzed. History is full of stories about atrocities, pain, and suffering, but it must be personal to have meaning for most adolescents. For learning to be real, it must connect to students' personal experiences and must touch them viscerally. Volumes have been written about Pearl Harbor, Japanese internment, and other events of World War II. To help put it into perspective and to help his or her students begin to grasp the significance of historical events, the teacher first must help students recognize that history is about people. This case study incident has provided the teacher with a teachable moment.

Danger With Opportunity

Emotions are running high for some of the students in this classroom; how the teacher proceeds from here can be a defining moment. It might be instructive to remember that the Chinese word for crisis is composed of two characters, one representing danger and the other representing opportunity. The teacher has been given an opportunity to model problem-solving behaviors. Using the personal, family issues of these two students as a springboard, the teacher may initiate discussions to make some sense

out of a complicated series of events in U.S. history. Within the context of Pearl Harbor and World War II, the teacher may bring the students to a rudimentary understanding of how cultural, social, economic, and political forces affect any number of events, past and present. With patience and skill, the teacher may do more than prepare her students for the next standardized test. Through effective classroom discussions, the students may be better prepared to understand and shape the world. Life is full of injustices. The families of these students have experienced them in dramatic fashion. The teacher now has an opportunity to help the students learn how to avoid perpetuating those injustices.

First Things First

The teacher first must get the class settled down quickly and send a friend, or at least a neutral party, to bring the student who left back to the classroom. She may remain just outside the door for the time being, if necessary, but must be included in the class and should be a key player in making decisions that will set the stage for an important series of discussions. In the meantime, the student whose grandmother lost a brother in the bombing must be taught quickly that while she is entitled to her own opinions, she is not entitled to show disrespect toward others or to disrupt the class.

While it is important to establish rules for classroom behavior, the teacher must realize that emotions and logic are two very different concepts. Emotions reflecting racism, bigotry, and hatred may be deeply ingrained in a family psyche. Our family values are at the root of our personal values. The teacher cannot simply tell students that their family values, however narrow or bigoted, are wrong. If a student can be helped to see another person's point of view, perhaps this incident will provide an opportunity to change, even slightly, the values of the family as well.

Immigration and Hostility

It is important for students to understand that the anti-Japanese sentiment did not suddenly appear with the bombing of Pearl Harbor. This section, which is not intended to reflect a bias for one group or another, offers limited information and resources related to Japanese immigration and internment. The author shared this information with the full understanding that knowledge alone does not alter deeply held values, but may lessen bias or prejudice by eliminating ignorance.

Because of overpopulation, depressed farming conditions, and political turmoil in Japan in the late 1800s, its citizens began migrating to Hawaii and the U.S. mainland in search of better economic opportunities. Although 148 Japanese contract laborers arrived in Hawaii in 1868 to work on the plantations, their emigration violated Japanese law. Japanese immigrants did not arrive in the United States and Hawaii in significant numbers until the Japanese government, because of internal problems, legalized emigration in 1886. Lyman (as cited in Banks, 1997) states that 55 persons of Japanese ancestry lived in the United States in 1870; 2,039 in 1890; and 111,010 in 1920 (p. 452). The largest number of Japanese immigrants, according to Kitano (as cited in Banks, 1997), arrived in the United States between 1891 and 1924. About 200,000 came during this period (p. 452).

Seasonal farm laborers were needed in the developing west of the United States. Immigrants took many of these jobs. Anti-Chinese forces successfully stopped Chinese immigration, however, through such measures as the Chinese Exclusion Act of 1882. With fewer Chinese workers available, Japanese immigrants filled the labor void in agriculture and in other areas. Why the immigration of one group of Asians was halted while another's was encouraged is a curious and complex historical phenomenon. Nevertheless, it was only a matter of time before the anti-Asian forces, already mobilized, began to aggressively and viciously attack the Japanese Americans, as they had earlier attacked the Chinese. Teachers may wish to draw attention to the parallels in the present-day difficulties faced by many Mexican and Vietnamese immigrants, among other groups, whose attempts to become part of a largely Euro-

American culture have not always been welcomed.

The Japanese immigrant population differed significantly from the Chinese in at least one way—the establishment of strong families. Most of the first Japanese immigrants were young men, some of whom were married. They hoped to earn a small fortune in the United States and return to Japan. Like the Chinese, however, most of them remained in the United States. While few women accompanied the first Japanese immigrants, the male-female ratio never became imbalanced within the Japanese American community, as it had in the Chinese communities. Marriages were often arranged through mailed photographs, and wives would travel to the United States to join husbands they had never seen. The marriages between the Japanese men and these women, known as "picture brides," were very successful, partly because romantic love was not a traditional element of Japanese marriages. Such marriages established strong families in the United States, and those families became the most significant factor in the social and economic mobility of Japanese Americans.

When they arrived on the West Coast, the Japanese immigrants worked a variety of occupations, including agriculture, domestic work, gardening, and small businesses. Because of job discrimination, many found it was easier to become self-employed. Consequently, they made their greatest impact in agriculture, gardening, and small business; their accomplishments in agriculture and truck farming were impressive, cultivating land that white farmers had considered useless. Through ingenuity and intensive family-oriented farming techniques, however, the Japanese began to dominate certain areas of California truck farming. Melendy (as cited in Banks, 1997) reports that the Japanese produced 90 percent of the state's peppers, strawberries, celery, and snap beans in 1941. In the same year, they raised a large percentage of California's cucumbers, tomatoes, cabbage, carrots, lettuce, and onions (p. 452).

When they had first arrived in California, the Japanese were praised for their work ethic; as they became increasingly successful in agriculture, however, the other farmers became worried. The Japanese were formidable competitors in a tough market. To slow them down and even drive them out of California, white farmers and labor leaders fanned anti-Asian sentiments and warned of a new "yellow peril."

California newspapers renewed their anti-Asian tactics, and anti-Japanese attitudes were prevalent on the West Coast. In 1906, the San Francisco Board of Education ordered all Asian American children, including the Japanese, to attend a segregated "Oriental" school. The Japanese were insulted. Theodore Roosevelt intervened and the school board rescinded their order.

Anti-Japanese feelings remained strong on the West Coast, however, and in 1908 the United States and Japan worked out an agreement, know as the Gentleman's Agreement, to drastically reduce the immigration of Japanese laborers to the United States. In return, the United States agreed to end discrimination against the Japanese. Although the number of laborers decreased, the anti-Japanese movement continued. More radical groups wanted to prevent all persons of Japanese descent to be totally excluded from the United States. In 1913, the California legislature passed the Alien Land Bill, which decreed Japanese immigrants to be ineligible for citizenship. This bill, designed to drive the Japanese out of farming, prohibited them from leasing land for more than three years. Many Japanese simply rented land in their children's names, and so the California legislature passed a stricter law in 1920. This law prevented any Japanese immigrants from leasing land. Similar laws soon were enacted in Arizona, New Mexico, Oregon, Utah, and Wyoming.

The Alien Land Law of 1920 reduced the number of Japanese Americans in agriculture, but the anti-Japanese forces wanted Japanese Americans to be completely shut out of the business. Among other things, they claimed that the picture brides were producing too many children. From 1915-1924, however, Japanese only made up just over 2 percent of all immigrants who came to the United States (Peterson, 1971, pp. 4-5). Banks (1997) states that "it was clearly fiction and racism rather than fact that caused alarm about the swelling Japanese population in the United States" (p. 453).

The Immigration Act of 1924 fixed immigration quotas based on existing percentages of groups already established in the United States. Europeans received the largest percentage, while Asian immigration was effectively stopped. This was a major victory for racists, nativists, and exclusionists. Japan was trying to join the family of nations, and did not understand this slap in the face.

Events Leading to Pearl Harbor

The historical background leading to Japan's attack on the United States can be the focus of class research and discussion. Keegan (1990) believes that Japan's "roots of self-destructive conflict with the West go back far into the country's past" (p. 241), describing Japan's ruling caste's fear of Westernization. At the beginning of the 17th century, the Japanese had closed their ports to the outside world until Admiral Perry opened them in the mid-19th century. In what Keegan describes as "one of the most radical changes of national policy recorded in history," the Japanese decided that if they were to remain in charge of their culture, they would join the modern world, but sought to do so on their own terms. Seeking to be recognized as a national power, the Japanese expanded their military strength and by the early years of the 20th century had won wars against China, in 1894, and against Russia, in 1905.

In response to Japan's military incursions into other parts of Asia in the early 20th century, Britain and the United States drafted the Washington Naval Treaty of 1922, which, according to Keegan (1990), "inflicted a wound on the national psyche" (p. 242) of Japan. In making an extraordinary leap from feudalism, Japan had built a navy that was the equal of the British and United States navies in Pacific waters. They resented having to accept a treaty from the Americans and the British that relegated Japan to a lower place in the world's naval hierarchy. The treaty also required them to return lands they had taken from China and Russia. A new sense of nationalism began to take place in Japan. Internal political battles, including assassinations of key Japanese figures, eventually led to the election, in 1940, of Hideki Tojo as Minister of War. Tojo was exclusively anti-Western. With Yosuke Matsuoka as Foreign Minister, Tojo began to lead Japan into war. Matsuoka committed Japan to the Tripartite Pact of November 1940 with Germany and Italy. The die was cast.

In April 1941, Cordell Hull, the American Secretary of State, laid down four principles for the purpose of halting Japanese expansion into China and the Pacific. Tensions escalated when President Roosevelt established economic policies that reduced Japan's foreign trade by three-quarters and cut off nine-tenths of her oil supply at the source (Keegan, 1990).

The decision for war was sealed on November 5, 1941, in a meeting of Japanese admirals and generals. Tojo believed that the United States did not regard the Japanese empire as its equal in the community of nations, and that it expected the emperor and his government to obey the American President when told to do so. Japanese ships began sailing toward Pearl Harbor on November 25th (Keegan, 1990).

December 7, 1941

Sunday, December 7, 1941, found the American Pacific Fleet peacefully at anchor in its Hawaiian base at Pearl Harbor. Soon after seven o'clock that morning, just as it was about to shut down its watch, the radar operator detected the approach of the largest concentration of aircraft he'd ever seen. Sunday mornings were free time and only a few servicemen were on duty. Three-quarters of the 780 antiaircraft guns on the ships in Pearl Harbor were unmanned, and only four of the army's 31 batteries were operational. Many of the guns were without ammunition, which had been stored for safekeeping. At 7:49 a.m., the Japanese began their attacks; by 8:12, when the *Utah* was sunk, the Pacific Fleet was devastated. The *Arizona* had blown up, *Oklahoma* had capsized, *California* was sinking; four other battleships were heavily damaged.

A second wave of 168 Japanese aircraft arrived at 9 a.m. When they left, the battleship *West Virginia* had been destroyed, *Nevada* was aground—saved by the quick thinking of a junior officer who took temporary command—and *Maryland*, *Tennessee*, and *Pennsylvania* were badly damaged. Eleven smaller ships also had been hit, and 188 aircraft were destroyed. U.S. casualties were approximately 3,700—a defeat without precedent in American history.

The Internment

Following the attack on Pearl Harbor, hysteria grew as worries surfaced about possible espionage activities among the resident Japanese (Daniels, 1971). People were afraid that they would be attacked by a fleet of Japanese soldiers and that Japanese Americans were helping plan the attack. This fear was reinforced and perpetuated by highly fictionalized and sensationalized news stories. Although fear of more attacks from the Japanese military was justified, much of the fear stemmed from a racist mindset (Daniels, 1971, p. 29).

It is important to recognize that white California farmers and politicians played key roles in creating and perpetuating myths about the Japanese threat in America (Banks, 1997, p. 454). Banks (1997) emphasizes that there were no known sabotage activities in which Japanese Americans were involved during the war. In his study of the internment, Daniels (1971) argues that the decision to remove the Japanese from the West Coast was a political action and not a military decision.

On February 19, 1942, Franklin D. Roosevelt issued an Executive Order, which authorized the Secretary of War to remove Japanese Americans from the West Coast and send them to federal internment camps. The Japanese Americans were first sent to assembly centers, which served as temporary living quarters. Later, a total of 110,000 Japanese Americans (two-thirds of whom were citizens of the United States) were located in 10 concentration camps in California, Idaho, Utah, Arizona, Wyoming, Colorado, and Arkansas. The camps were located in desolate, barren areas, where the inmates were fenced in with barbed wire and guarded by soldiers. About 100 Japanese American orphans and foster children—some as young as 6 months—were taken by soldiers to the Manzanar internment camp in California. Some of these children have as little as one-eighth Japanese ancestry.

Hilda Taba's (1996) analysis of values models may be an appropriate teaching tool to use in lessons on the internment issue. The teacher could use a variety of media to further explore the internment camps. There are a number of articles, books, and films that detail personal stories of those Japanese Americans held in internment camps (see, for example, Tawa, 1997). The novel *Snow Falling on Cedars* (Guterson, 1994), and the 1999 movie based on it, illustrates the prejudices and overt racism prevalent toward Japanese Americans in the years following World War II. In the book and movie, a Japanese American is falsely accused of murder. His defense attorney reminds the jurors, "We pass on our prejudices from generation to generation. Things end. You have to let go." Unfortunately, letting go has not been easy. Anti-Asian feelings have run high for decades. Following WWII, many, if not most, white Americans couldn't, wouldn't, or didn't distinguish among Asians, whether Japanese, Chinese, etc.

After viewing the film with the class, the teacher could use Taba's Exploration of Feelings teaching model (cited in Joyce & Weil, with Calhoun, 1999) to help students understand their feelings about prejudice. In this model, students are first asked to restate the facts of what happened in class. Once all the facts are given and agreed upon, each student may make inferences about how he or she thinks one or more persons involved in the situation felt. The teacher accepts all student inferences and then asks why each student thinks the person may have felt that way. Next, the teacher asks students if they have ever been in a similar situation; if so, they are asked to tell how they felt.

To help students open up, the teacher may share a personal incident. The author has a former neighbor and close friend, Alex Loo, who has confided that even into the 1970s, some people didn't know or care that he was Chinese. He was an "Oriental," and that meant "Jap" as far as they were

concerned. Alex served in Italy during WWII and (among other decorations) earned a Silver Star "For gallantry in action." The medal wasn't formally awarded to him until 1982.

One of the author's graduate students, a Vietnamese refugee, has shared similar stories of treatment and hostility (from both Americans, who see him and his parents as an enemy, and from Vietnamese, who also consider him and his parents as the enemy). His father fought alongside Americans and lost family members in the war, including some who fought for North Vietnam. Students need to understand that in the religious belief of this Vietnamese student there is no room for hatred or remorse over what has been. It is a part of their family history, but it does not rule their lives.

Students will have their own war stories of prejudice. Having shared their stories, students are asked why they think that they felt the way they did. Why did they feel anger, frustration, hurt? With this approach, students are better able to personalize the feelings of characters in a story, or movie, and perhaps better understand the feelings of those persons involved in a historical event. They also may be better prepared to understand the real life emotions they have just experienced in this class.

Establish a Sense of Family

The conflict described in this case study could be avoided by establishing a classroom atmosphere based on respect and understanding. On the first day of class, the teacher needs to establish a sense of family and esprit de corps. The teacher should know the names of every student in each class as soon as possible; more important, each student should learn the names of every other student. Learning names is the first step in getting to know one another, as it establishes a base for building trust. One of the first rules to be established is that the class is a family, and that all members respect each other. Like family, we may agree to disagree, but like family we will care about each other and will support each other personally and academically. We will allow no one to make disparaging remarks about a family member.

Pettigrew (as cited in Cushner, McClelland, & Safford, 1996) established a clear inverse relationship between the degree of prejudice a person harbors and the individual's sense of self-worth. Self-acceptance is critical to mental, physical, and emotional health. Classroom environments that increase self-confidence also tend to decrease levels of prejudice.

Life Experience Filters

Initial activities to build an atmosphere of respect and tolerance will include pair-share and small-group discussions that allow the students to discuss individual points of view. At first, those discussions will concern less controversial issues, to allow students to learn something about the life experiences and family cultures that form the basis for other students' points of view. It is important for students to understand that personal opinions are filtered through life experiences and cultures. To improve their understanding of their classmates' life experiences and family cultures, students must work together. Throughout these activities, the key ingredient is respect. Everyone may not always agree, but each person has the right to his or her point of view and the responsibility to respect the views of others.

The teacher should impress upon the students the importance of working to broaden their perspectives. Prejudice and racism are found less often in persons with a broad worldview. Educated persons are more likely to have met, and perhaps worked with, persons with different lifestyles and from different cultures.

Planning Projects

Someone once said that the best way to teach is to let people learn for themselves. Working individually, in pairs and in small groups, students could create projects based loosely on a social studies fair format. Students bring not only a diversity of experiences and biases to the classroom, but also a variety

of intelligences. Students could create models of internment camps or Pearl Harbor. Other projects could include research on songs, poems, or papers from the World War II era. Students could use the Internet, books, and movies as resources. Perhaps the students could establish connections with schools located near the former internment camps or Pearl Harbor for additional insights.

The more outgoing students could become storytellers; others could write scripts for their classmates to act out. Students could create a newspaper complete with articles detailing battles, events, and human-interest stories. The newspaper could include reviews of books and movies that focus on World War II. Reviews could recognize important truths or identify stereotypes.

Working in cooperative groups can help students get to know each other better. Having said that, some students who know each other well and work well together may be allowed to develop a project that reflects their personal interests. The class can learn about different perspectives depending on each group's presentation. A rubric for the project may include presenting a particular view with the purpose of informing those with differing views. Another tack would have students present an event and provide a balance of views. Students may learn that intelligent people can agree to disagree.

The teacher could allow students to create these projects as a culminating activity, selecting an event studied during the semester. Students could present their projects to other students in the school gym, cafeteria, or other public area during an open house for parents, the community, and even the news media. Such student projects not only demonstrate significant learning (both cognitive and affective), but also may influence the viewpoint of adults as they learn from each of the projects, performances, and demonstrations.

Values Are Personal

Adolescents will not always take easily to the responsibility of respecting others' viewpoints, especially when their values are personal and deeply held. Katz (as cited in Cushner, McClelland, & Safford, 1996) suggests that people hold certain prejudicial attitudes because they protect self-concepts and protect a positive view of one's own group. We reject that which we have not experienced and do not understand. Adolescents need to feel that they belong to a group. They may learn prejudice simply as a survival tactic as they seek to fit into a group. As students learn to adjust to an increasingly complex world, they may turn to prejudicial views in order to make the adjustment a little easier. Students will find it easier to let go of such prejudicial views or biases in an environment that constructively allows for a variety of views and encourages critical thinking.

Tolerance

This author does not easily understand ignorance and intolerance. A vaguely remembered poem describes a protagonist wearing a sash across his breast with TOLERANCE spelled out in bright, bold letters. This champion of tolerance offers to do battle with all who are intolerant.

Tolerance, for some, means tolerating another person, race, or group while still not understanding them or caring for their welfare. Respect is earned and must be taught. Respect begins in the classroom and should be a part of every lesson.

—Robert D. Hilliard

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QUESTIONS FOR DISCUSSION

1. You go to the guidance office and find the Japanese American student crying. What would you say to her?
2. How would you immediately respond to the white student who made the statement about her grandmother?
3. This case is very similar to the previous one. How much did you know about what occurred in this country before and after the bombing of Pearl Harbor? How would this knowledge enhance your teaching?
4. How would you respond to this situation in order to turn this into a "teachable moment"?

CASE XV.
WHO NEEDS HELP ON THE PSAT?

You are team-teaching a study skills class for a group of high school juniors taking the PSATs next month. Your colleague seems to be spending most of her time working with the African American students and ignoring the Asian students, even when they raise their hands to ask for assistance. When you ask her about what you have noticed, she states that "the Asian students will do well no matter what. Black students typically score lower on standardized tests, and they are the ones who need more attention." The Asian students feel ignored and come to you for assistance. How would you handle this matter?

A TEACHER RESPONDS . . .

This case seems to concern a common reaction by some teachers, inspired by the belief that Asian American students achieve superior results and African American students are incapable of achieving the same results without a great deal of help. These racist views continue to be perpetuated, perhaps from ignorance, perhaps from lack of understanding, and perhaps because "research shows" these results.

Children are multifaceted and complex people who must be viewed as individuals. If we group all Asian American or African American students together, we do not get a true picture of the diversity that characterizes these groups and the individuals within the groups. Asian American students may include children from China, Japan, Korea, Laos, Cambodia, Vietnam, the Philippines—all have very distinct cultures and experiences in becoming a part of the American culture. True, Asian American students tend to have a strong work ethic, and education is highly valued by many Asian cultures as a means to success. As a group, they tend to excel in mathematics and sciences, but they show wide discrepancies in oral language and writing ability, even among second, third, and fourth generations. Research also shows that math and verbal skills on SATs are more differentiated within Asian American groups than among other populations.

African American students may come from any number of cultures, as well, including various African nations, Jamaica, and the Bahamas. Many of these students are third-, fourth-, fifth-generation Americans and beyond. Many are descendents of slaves who were brought from Africa. All have very distinct cultures and unique experiences in becoming a part of the American culture. If we view these students as individuals, and if we take the time to learn and understand the differences among and within groups in terms of their values and other cultural characteristics, we may help destroy the myth of the African American student as being less able to achieve. Racial prejudice and economic problems have significant effects on all minority groups, but especially on the societal perceptions concerning African American students.

Education professionals need to look at the individual strengths and needs that each student brings to the learning experience. Cultural situations and influences may be part of those needs, and we must learn to understand those influences if we are to work with the students as individuals.

That said, we need to look at the case at hand. Your colleague appears to be an experienced teacher. As such, she may project an air of knowledge and authority, which you may or may not wish to chal-

lenge. Since you know that her attitude perpetuates the myths and misunderstandings about these two groups of students, however, you most likely will want to address the issue. Since you will no doubt want to continue working in a collegial manner with this teacher, you will want to be professional, rather than confrontational, in your approach.

Presumably, all of the students in this study skills class have specific needs related to taking the PSATs. And presumably, because you are team-teaching, you and your colleague meet together on a regular basis to discuss your students' progress and needs, and to develop plans for working on these needs. During these discussions and planning sessions, you can ask about strategies your colleague might use in working on a specific area where your Asian American students appear to need help. You could ask how these strategies would be different from those used with African American students exhibiting the same needs. This exercise should exhibit the similarities in the students' needs and in effective approaches to working with them.

You also might want to discuss one Asian American student in particular with whom you have been working. You might initiate a discussion about "Sam's" problems in the language section of the PSAT, noting that "Mark" (an African American student) seems to be having the same problems. Perhaps pairing the boys and working with them together would help dispel the thinking that Asian American students don't need the help.

You also could initiate a discussion about the lower scores in language and humanities frequently earned by Asian Americans. You could ask your colleague to demonstrate effective techniques that she uses with the African American students to help raise their scores in these areas. Finally, you could try some of the techniques discussed as you work with the African American students and your colleague works with the Asian Americans.

All of these suggestions emphasize a professional approach to the situation that will allow your colleague to "save face" as you subtly reveal her racist attitude. While she most likely would vehemently deny harboring a racist attitude, such an attitude does seem to underlie her instruction and work with students. By using a subtle approach—through discussion, planning, strategy sharing, and "swapping" students—you can address the issue in a nonconfrontational way while allowing your colleague an opportunity for self-reflection.

—Carol B. Egan

A TEACHER EDUCATOR RESPONDS . . .

Individual differences among learners is a fact to which all teachers must attend. In contrast to between-group differences, individual differences describe deviations from students' within-group norms on three primary factors: ability, motivation, and prior knowledge (see Corno & Snow, 1986; Lefrancois, 1994). Although attention to group differences may appeal to the unskilled teacher as a more efficient way to manage the variation among learners, the fact remains that teachers' professional capacity for appropriately responding to students' individual learning differences is what distinguishes the quality of instruction (see Bloom, 1976, 1984; Corno & Snow, 1986). Simply put, the quality of instruction, a major factor in school learning and achievement (Carroll, 1963), depends on teachers' capacity to address students' individual differences.

Responding to students' individual learning needs requires an understanding of the basis for the variation in student learning differences. By attributing variations among students exclusively to students' biological (i.e., genetic) differences, many teachers misinterpret the Darwinian notion of race as a way to explain the obvious differences among students (see Cronbach & Snow, 1977). Some teachers continue, even in the face of information to the contrary, to rely on such conceptions of race to articulate student differences, a type of resistance that is indicative of racial prejudice (see Allport, 1954; Bothamley, 1993).

Case Analysis

In the present case, the team partner's account of the variation among learners evinces an appeal to racial stereotyping, her justification for her actions illustrates racial prejudice, and her refusal to assist the Asian students shows racial discrimination. These actions reveal the complexity of racism—it affects the teacher on three levels: the cognitive (stereotypic perception), affective (prejudicial attitude), and behavioral (discriminatory action). Her reliance on racial stereotypes, a racially prejudicial attitude, and discriminatory behavior inhibits her capacity to adapt her instruction to students' individual learning needs. This inhibition renders her less effective.

Furthermore, because she is team-teaching, her stereotypic precepts, attitude, and behavior threaten her shared responsibility to offer all students the highest quality of instruction and equal opportunity to learn. As her co-instructor and colleague, I would feel professionally obliged to undertake corrective action that would benefit all the involved parties. Acting in my role as an antiracism educator, I would avoid alienating my colleague, and try to focus on helping her learn principles of antiracism (e.g., see Thomas, 1984). Although taking the issue to a higher authority might change her behavior, doing so would not change her at the deeper, and less observable, cognitive and affective levels. Indeed, such an action would likely result in the loss of a potential ally in the larger struggle against racism at school.

Case Resolution

Discussing more appropriate ways for whites to interact with blacks, Thomas and Sillen (1972) stress that "genuine respect for the black means approaching him as an individual human being and without preconceived stereotypes" (p. 66). Even those who historically have not been subjected to the negative impact of racial stereotyping want others to consider them as individuals. Reporting on white people's reactions in her antiracism workshops, Tatum (1997), for instance, provides compelling evidence that whites, too, want to be free from the limitations of stereotyping. Recognizing that we are all victims of racism and that no one escapes its manifold expressions (e.g., see Scheurich & Young, 1997), I realize that the teacher in this case study needs concrete help to reach an understanding that racial stereotypes, prejudice, and discrimination interfere with the development of positive and productive interpersonal teacher-student relationships.

To help increase my colleague's capacity for appropriately responding to students' individual learning needs, my corrective action would focus on modeling antiracism techniques; that is, I would want to demonstrate for my colleague how to appreciate and interact with students as individuals. According to Peshkin (1991), "The strength of knowing a person as a person, rather than as a member of an ethnic group, inhibits stereotyping, even when it could easily happen otherwise" (p. 254). By learning to communicate with each student as an individual, this teacher can move beyond racial stereotyping, prejudice, and discrimination and thus increase her professional capacity to serve students.

Modeling Positive and Productive Teacher-Student Relations

To best help my colleague, I would initiate a sincere dialogue with the students in her presence, one that focuses on building positive and productive interpersonal relations with students and on the basis of genuine respect and understanding. Telling the students something personal about myself (e.g., "I find teaching in multicultural situations scary because I know so little about _____ people"), I would employ self-disclosure to begin this modeling. Although such personal disclosures show one's vulnerability, they nonetheless provide an opportunity to initiate the kind of teacher-student dialogue that can increase trust and intimacy, as they reveal one's openness and humanity (see Egan, 1977).

My next corrective action would address my colleague's need to engage students from the perspective of active listening, and thereby communicate to them basic respect and understanding. I would

undertake this process by first actively listening to my colleague. For example, my response to my colleague's statements about Asian and black students would be nonjudgmental: "It sounds like you have put a lot of effort into understanding the differences in student behavior." This nonevaluative statement not only opens the door for dialogue, but also communicates the idea that I am actively listening to her and understand her point of view without agreeing with or approving of her conceptions, attitude, and behavior (see Egan, 1977).

At the final step, I would continue to model how to relate to students as individuals, and positively reinforce my colleague when she does so. When she realizes that she has an alternative way of "being-in-the-world," I would introduce her to the cognitive support that the wealth of information on antiracism education provides. I would do this because I view her racism as complex, expressing itself on her psyche's cognitive, affective, and behavioral levels. Unless my intervention reaches her on each of these levels, her personal transformation will be incomplete, and I will have achieved nothing more than the frustration that accompanies taking "tiny steps for baby feet."

Conclusion

In all of its manifold personal expressions, including stereotyping, prejudice, and discrimination, racism remains a destructive ideology that undermines the development of positive and productive teacher-student relations. Society entrusts teachers to provide all students the highest quality of instruction and an equal opportunity to learn; racism clearly is antithetical to these goals. By engaging in the personal growth and learning that antiracism principles afford, individual teachers can do much to foster positive and productive teacher-student relationships.

—Anthony G. Baxter

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QUESTIONS FOR DISCUSSION

1. Should race or ethnicity play a role in helping students in a study skills class? Why or why not?
2. What is involved in team-teaching in a racially diverse environment?
3. How does a teacher model antiracist techniques in the classroom?
4. How can you build your capacity to attend to the individual needs of learners in your classroom, regardless of race?

CASE XVI.
REVERSE DISCRIMINATION?

You are the track coach at the high school. One of the girls on the team, a white student, comes to you in tears after leaving the counselor's office. She tells you that the counselor advised her not to take the athletic scholarship offered by a nearby historically black college/university (HBCU). When the girl protested, telling the counselor that she wanted to be the first in her family to graduate from college, the counselor told her that "the university only wanted her because she was white and that she wouldn't be safe living on campus with those people." The student explained that her parents can't afford to pay for her education and that this is her only opportunity to go to college. You know that this student really respects your opinion and will probably follow whatever advice you give her. How do you handle this matter?

A TEACHER RESPONDS . . .

My first response would be internal, and it would be anger—anger that the counselor remains a prejudiced, biased, discriminatory individual. My second response also would be internal, and it would be disappointment: disappointment with the actions of the counselor and disappointment with the school and a system that allows an individual with this prejudiced, biased, and discriminatory point of view to continue to influence and affect students with her prejudice. I would need to control all of this emotion in order to provide effective help to the student.

Knowing the student's background and family situation, I would ask the student how she feels about what the counselor told her. I then would follow up with some additional questions:

- Does the student believe she will be safe on the campus?
- Will she feel threatened by the other students at the HBCU?
- Does she believe she was recruited only because she is white?
- What do her parents think about her attending an HBCU?

And most important:

- What does she want to do?

I would open a dialogue with these questions in order to ensure that the student considers her wants, needs, desires, and feelings. This is a decision that she truly needs to make for herself, with her family's support, after taking all of the information into account.

My focus should be on doing what is right for the student, not what is politically correct or regionally and culturally acceptable. I would encourage the student to look at the "big picture" of what the future may hold for her if she attends the HBCU on a scholarship, and to consider whether she could still attend college if she declines the scholarship.

I would not give this student direct advice, unless she asked for it. I have learned in my years of teaching that giving unsolicited advice can be interpreted by the recipient as "being bossy" or "enabling a person," rather than encouraging a person to think for her/himself. It is much better to help the individual figure out the answer for her/himself.

My dealings with the counselor would depend on the relationship I currently have with this individual, the internal politics of the school, and the politics of the school district. My preference would be to go to the counselor's direct supervisor and explain the situation and ask the supervisor to apprise the counselor of my concern. Then, with the supervisor as a facilitator, the counselor and I would sit down and work out a resolution to this issue that is satisfactory to all involved. I would not talk to or confront the counselor without another professional present to act as a witness. Otherwise, rumors and inaccurate reports could circulate through the faculty and school. These types of rumors and innuendo can affect the school climate, and destroy the collaborative working relationships that are needed to work successfully with the students.

—Art Sanchez

A TEACHER RESPONDS . . .

My response to this student's request for advice would be an enthusiastic support for her decision to attend this college and follow her dream, accompanied by several words of caution.

I would tell this student that times have changed—for the better. I would try to be supportive of the counselor by telling the student that the guidance counselor's advice undoubtedly was based on his/her past experiences that have clouded his/her judgment. While the world today is more accepting of others, some have not reached that point yet—for a variety of reasons. Concerns about safety are no more true on an HBCU campus than on any campus. Students must take the necessary precautions to be safe on any campus in any part of the country. I would tell the student that "those" people are no different than anyone else. They possess the same fears, and must be just as aware of their surroundings when on campus as anyone else. I would try to assure her that she would be safe on the campus if she took the necessary precautions.

Next, I would tell the student that even if she had been offered the scholarship because she was white, she would have to do as well as anyone else, of any color, to keep the scholarship. The university would require her to maintain her grades at an acceptable level and perform well on the track team in order for her to continue receiving the scholarship. Performance expectations and results are colorblind on most campuses. If the student performs to the best of her ability, she will succeed and be accepted.

Colleges and universities are trying to increase student diversity in order to meet national standards. The HBCU in this case may be seeking to help students of color experience a more diverse student population on campus. If students are only exposed to fellow students of the same color, they will possess a skewed vision of the real world. To succeed today, one must be able to interact positively with people of all colors and all cultures. Without such interaction, one can never fully understand differing viewpoints or traditions. A lot of the world's problems are caused by lack of effective communication and lack of understanding. I would discuss how being on an HBCU campus could benefit both her and the other students.

I would caution the student, however, that she might be discriminated against by some students. While the world is changing, not all individuals are enlightened. People can be initially distrustful of those from different cultures. Nevertheless, if she tries hard enough to be friendly, she should find a group with whom to "hang out."

As an athlete, the student also would have the advantage of being on a team. As teammates work

towards a common goal, they often form strong bonds. Another benefit is that coaches generally are colorblind. They base their decisions and treatment on ability, performance, and dedication. If the student puts forth the effort, then she will likely be accepted by everyone. Even if she encounters some who are jealous or who believe her race gave her an unfair advantage, time and performance should overcome any such perceptions.

I would wholeheartedly support the student's decision to attend this college, as well as her dream to be the first to attend college in her family. In this day and age, anyone can achieve his or her dream with the right amount of effort and hard work. If she truly wants to do this, she will succeed. I would compliment her focus and maturity, and would urge her to pursue her dream. I admire anyone who knows what he/she wants to do in life, knows how and where to achieve that goal, and has the desire to succeed. If this scholarship is the only way to achieve what the student wants out of life, then by all means she should take it. I also would emphasize to her that if she perseveres and retains a belief in herself, she can overcome any obstacles that this situation might put in front of her.

I would assure the student that I would be there for her if she ever needed to talk, as I would with any student. Everyone needs someone to turn to for advice. If I could be that person for this student, then I would be happy to help. I would advise the student to find someone on campus in whom she could confide, rather than taking on the challenges all by herself.

Going to college is a difficult transition for most students, and a positive attitude is critical to success. To make her college experience a valuable one, she must take advantage of all the opportunities, activities, and organizations available on campus. She must be a friend to have a friend—regardless of color. Her attitude will determine whether the situation turns out to be good or bad. As long as she knows up front what the situation is, what she is getting herself into, and what she needs to do, she will succeed.

Finally, I would tell her that I have confidence that she will make this a valuable learning experience, and that she can overcome any situation if she wants to succeed bad enough. Her talent and personality will allow her to succeed at this institution, regardless of any problems she might encounter.

—Phil Metcalf

A TEACHER EDUCATOR RESPONDS . . .

At first glance, it would seem that this case is a most unlikely scenario. Why would a talented high school student have only one offer? Why would a historically black college or university recruit a white athlete, taking away a higher education opportunity from a black student? Why would a guidance counselor advise a student against going to college?

Nevertheless, let's examine some of the critical elements of this case, penetrating the complex layers that may not be evident from a preliminary reading. This case analysis will include definitions of key terms, a brief review of a historical context to explain the underlying tensions, and an ecological systems model to frame the dilemmas and offer recommendations.

Definition of Terms

If it were true that the admissions committee based its decision solely on race (i.e., the college admitting this young woman only because she was white, and leaving the impression that she would not have been admitted with the same record if she were black), then this case would appear to be one of *discrimination*. For the purposes of this discussion, discrimination is defined as the state of being distinguished or set apart; the unfair treatment of a person or group on the basis of prejudice (*American*

Heritage Dictionary, 2000). However, because the title of this case is "Reverse Discrimination?," it is essential that we establish a working definition for this term as well. *Reverse discrimination* refers to discrimination against a member of a dominant or majority group, especially when resulting from policies established to correct discrimination against members of a minority or disadvantaged group (*American Heritage Dictionary*, 2000).

Some who have considered the ramifications of discrimination and affirmative action would argue that "reverse discrimination" is a misleading term, because it implies that a person from the dominant group (in this case, a white student) is being discriminated against. They consider that such discrimination is not possible because a person who is white is privileged, with "invisible" advantages and dominance in society (McIntosh, 1988). Since it is common in our vernacular to substitute "racism" for "discrimination," it may be helpful to remember the implications of power differentials when trying to understand the overt and covert expressions of oppression. For more information about access to power and the subtle differences between discrimination and racism, see Patricia Hill Collins (2000), Alan Creighton (1992), bel hooks (1989), and Peggy McIntosh (1988).

Historical Context

Lyndon Johnson's administration initiated affirmative action programs to redress prior discrimination suffered by racial minorities (e.g., African Americans). When these programs are implemented, some believe they promote "reverse discrimination" against the majority (e.g., whites).

The U.S. Supreme Court case Regents of the University of California v. Bakke (1978) provided a seminal decision regarding affirmative action and reverse discrimination. The majority (5 to 4) opinion upheld a white man's (Bakke) right to admission to the University of California, arguing that the university's use of racial quotas was unconstitutional. However, the court also supported the use of affirmative action, permitting race to be considered in future admissions decisions. The minority opinion also has important implications. That opinion posited that since Bakke was white, his fundamental rights were not involved and therefore he was not discriminated against by the university's policy that sought to rectify prior discrimination against blacks: "Whites are not saddled with such disabilities or subject to a history of purposeful unequal treatment." (For a review of this court decision, see Dreyfus, 1995.)

Applying Precedents to the Current Case

Despite the Supreme Court's ruling (which ruled against using quotas, but provided limited support for affirmative action), some consider affirmative action to be inherently wrong and view such policies as reverse discrimination. From this perspective, if an African American student had been admitted to a predominantly white university because of her race, and took the place of a more qualified European American student, this would be an example of reverse discrimination. This definition of reverse discrimination *cannot* be applied to the current case, however, because a European American (i.e., a member of the dominant group in society) was the prospective student who may have been given preferential treatment.

As educators, we must consider the attitudes held and exercised by society at large. To this end, a model that includes individual, as well as universal, vantage points for analyzing human interactions is particularly useful.

Ecological Systems Model: Dilemmas and Recommendations

Bronfenbrenner's (1977) ecological systems model helps us frame the dilemmas presented in this case, using multiple levels of analysis. It seems important to consider the *individual* (i.e., perspectives from

the young athlete); her relationships to the *school system*, including her coach, the guidance counselor, and other elements of the school culture (i.e., the microsystem); relevant *exosystems* that may influence the student and the school (in this case, the family and college); the prevailing and influential factors from the encompassing *macrosystem* that constitutes societal cultures, norms, values, and so forth; and the *interaction of these systems* (the connecting mesosystems).

Based on the assumption that the HBCU (like so many other colleges and universities), cognizant of changing demographics, wished to promote a diverse student body by admitting students of other races, the following issues and suggestions are offered to help us better understand the factors affecting the individuals and their interrelationships.

Individual Level of Analysis

What do we know about the high school student? Although this student enjoys privilege by virtue of being white, this apparently did not help her get accepted into other colleges. In fact, she is economically disadvantaged and her family has not had the advantage of higher education. Therefore, while this student is a member of the majority culture and, as such, enjoys certain privileges, her position of power is compromised by her socioeconomic status. She also is a talented athlete, and is highly motivated to be the first in her family to graduate from college.

School System Level of Analysis (Microsystem)

Another level of analysis seeks to view the case from the school system level. It is beneficial to understand and consider contextual variables that might have an impact on this student.

What do we know about the coach? We don't know any distinguishing characteristics such as gender, race, or class that might help us make reasoned predictions about the coach's beliefs and actions. We do know, however, that the student has high regard for the coach.

What do we know about the guidance counselor? Although we know that the guidance counselor is a female, other pertinent information about her is limited. On the other hand, we do know some important facts. One is that the counselor considers the admissions process in this case to be driven by racial quotas. She also assumes that a white student would not be safe at this HBCU. These convictions might prevent the student from pursuing a college education.

Key questions about the school system that need to be asked include: How are the high school and community connected? Since this is a local college, what do we know about previous admissions from this high school? How are decisions made at this high school? What are the school's mores and rituals? What are the cultures represented in the high school? What is the nature of the learning environment? What is the relationship of the students and faculty? Is it appropriate for the coach to discuss college plans with students? If it is, what protocol should be observed? For example, should the coach speak to the guidance counselor first? What should be the focus of such a conversation? Since it is likely that the guidance counselor was aware of the student's application, why did she wait to share her opinions? Can the coach challenge the counselor's stereotypes and assumptions? Is it sufficient for the coach to speak only with the student? Who else should be part of the conversation? What about the student's parents?

Family and College Level (Exosystem)

Continuing with Bronfenbrenner's framework, we turn to the student's family. Consideration of the family's attitudes toward their daughter, the high school, higher education, and African Americans is essential in making sense of this case and in developing a practical advisement plan for the student. What is the nature of the family, especially the rapport between the parents and their daughter? Do

the parents hold tolerant views of African Americans? If so, would those views apply toward their daughter's forming close, even romantic relationships with African Americans? How do the parents feel about their daughter's desire to attend college and her need for financial support? What is the nature of their connection to the school? To what degree were they a part of the college application process?

The HBCU is another exosystem level that has ramifications for this case. We know that the admissions committee accepted a white student athlete and offered her a scholarship; we don't know what elements contributed to this process. We also lack information about the campus community and what supports may be in place for this high school student.

The Larger Community (Macrosystem)

Another lens through which to scrutinize this case is the larger community. How have societies created the beliefs, values, and rituals that contribute to the ways its members function and relate to one another? For instance, the complexities of this case require us to ask: What educational practices have become institutionalized in the United States by virtue of privilege? Who is empowered and who is disenfranchised? Why do some groups have access to power (money, political/community influence, resources, etc.), while others don't?

The case of our scholar-athlete cannot be addressed without factoring in the confluence of societal issues that define her dilemma. Her race, socioeconomic status, and high school/peer experiences, her guidance counselor's and family's views about race and scholarships; the high school culture; the HBCU's admissions policies; and legal precedents all contribute to the complex situation. Ultimately, they influence our approaches to advisement.

Recommendations

What does the coach need to consider in counseling the distraught student? If this is the student's only college option, that fact needs to be considered seriously. The coach needs to help the student think through the implications of such a choice. The coach should encourage the student to talk about her feelings and concerns generated by the guidance counselor's stance. It would be valuable to examine, and even challenge, the stereotypes perpetuated by the counselor (e.g., the ones about campus safety at an HBCU). The coach needs to confirm that the student's acceptance reflects her academic and athletic success, which should reconfirm that only people who are capable are accepted at this college.

It would be important for the coach to prepare the student for resentment from black students who might think another black person should have had her spot in the freshman class. She should examine how she feels about going to an all-black school where she would be a racial minority. She would need help in understanding what it means to be white (see for example, *Unpacking White Privilege*). It would serve the student well if the coach could encourage her to consider the positives of being a racial minority (this could be a unique opportunity to experience what being a minority is like). By challenging her comfort zone, the coach could help broaden the student's horizons and offer new insights about being part of the majority culture. Finally, the coach could identify campus resources that would provide support for a minority scholar-athlete.

This portrait of the coach's strategy depicts a person who doesn't solve the student's problem, but rather serves as a supportive facilitator who helps her scrutinize the issues in a realistic manner.

Using the Mesosystem: A Prevention Stance

Ideally, it would be in the student's best interests if the coach, the guidance counselor, and a school social worker or psychologist held a constructive conversation about the student and her scholarship

offer before they talked to her. This seems essential in view of the coach's important stature to the student, and because of the coach's role in the student's track experiences. The coach is likely to have a relationship with the college athletic director who is part of the admissions process, and may have valuable insights about college policies. In view of the student's economic status, it would be important to have input from school personnel who are familiar with her family circumstances. Next, it would be advisable to invite the student and her parents to be part of a problem-solving/decision-making process.

Another suggestion is to examine the nature of the school's culture. Such an examination would view the school system as it is situated in relation to societal values, beliefs, and rituals. How does the school demonstrate sensitivity and respect for cultural diversity? What programs and opportunities target student awareness and appreciation for differences? Is the guidance counselor's perspective representative of the larger school faculty? What types of staff development have been, or should be, offered to the faculty?

As educators, we are confronted with problems that need constructive solutions. This case analysis demonstrates how an intentional and thorough study of a discrimination problem, using an ecological systems model (Bronfenbrenner, 1977), avoids expedient and superficial remedies. The layers of complexity that characterize each system can be thoughtfully penetrated and understood, thereby facilitating reasoned actions.

–Barbara Meyers

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QUESTIONS FOR DISCUSSION

1. How would you help this student think through her options, and consider the pros and cons of attending a historically black institution?
2. Is this really a form of racial discrimination?
3. How could the counselor have been more helpful to this student?
4. How could a teacher or coach help this student prepare for attendance at this institution, should she decide to accept the scholarship?

Part IV: Teacher Education Courses

CASE XVII.
GAMBLING AS A SOURCE OF FUNDING FOR SCHOOLS

You are a professor in an "Introduction to Education" class and today's lecture concerns funding sources for education. In your state, gambling revenues constitute the largest source of funding for public schools. The class begins to debate the issue of legalized gambling and whether or not these revenues should be used for school funding. Aaron, a Native American student in your class, shares with the class how the members of both his immediate and extended family have benefited from the proliferation of gambling in the state. Another student makes the comment that the only people benefiting from gambling are the "Italian Mafia and the few Indians smart enough to cash in on the suffering of poor people." Aaron and several other students are incensed by this comment, and prepare for a verbal attack in response. How would you handle this matter?

A TEACHER EDUCATOR RESPONDS . . .

In a text for which I provided the Preface, I suggested that preservice (and beginning) teachers will come to know that in addition to subject matter mastery, they must be prepared for the multiplicity of issues brought in each day by the variety of personalities in each class (Duhon-Boudreaux, 1998). Also, teachers will need originality, wit, and physical and mental stamina to be successful.

This case calls for the use of all of those skills if it is to be transformed into a meaningful teaching/learning activity. The teacher should quickly and diplomatically indicate to the student the insensitivity of his remarks, and suggest that such sweeping generalizations indicate a lack of knowledge of others. "Therefore," the teacher might say, "this is an excellent opportunity for all of us to learn about one another."

This scene sets the stage for a class project. It is important that the teacher reacts quickly and decisively to ease the tension brought about by the insensitive comment, but also send the message that even inappropriate behavior and/or remarks can be converted into a positive activity of teaching and learning. Although this action likely will be perceived as punitive, the students eventually will recognize (even if they don't acknowledge) the educational value of this action. After the announcement about the project, the teacher should have a short period of discussion on the project—soliciting from students their thoughts on the who, what, when, where, and how. The teacher should supervise the direction of the discussion to ensure that the focus is not lost.

Pivotal to the success of this assignment will be the students' level of involvement and the format used for the assignment. The instructor could offer the students such options for reply as panel discussions, debates, term papers, oral reports, and role-playing. It will be important to ensure that the format and scope of the assignment are suitable to the personality of the class. Since the core of the assignment is diversity, it would be prudent of the teacher to include other ethnic groups represented in the class in the assignment.

After the assignment has been completed, the presentation made, and all questions and concerns have been satisfied, the teacher should good-naturedly suggest that the insensitive student apologize to any persons whom he offended.

In sum, when a thoughtless, insensitive remark is made, a class assignment can be created that can develop into an enthusiastic class project to promote awareness, education, and sensitivity toward diverse groups. After all, this is the purpose of schooling.

—Neari François Warner

A TEACHER EDUCATOR RESPONDS . . .

When I read this particular case study, I was very excited about the opportunities to examine not only the different facets of funding for education, but also the influences operating in the public domain of the United States since its inception. Areas that need to be considered are: 1) how public education has been supported in the past, 2) gambling and legal versus illegal activities, 3) making ethical decisions, 4) restriction of someone else's right to participate in legalized activities, 5) the nature of addictions, and 6) how prejudices and stereotypes are formed and promulgated in society.

Teachable Moments

Before addressing the issues identified above, I would want the class instructor to view this exchange as providing a teachable moment: a time to adjust the curriculum in order to provide for the students' need to examine an issue more closely. Quite frankly, the issue of school funding is not one that most students would find exciting. Once everyone's emotions are engaged, however, the instructor has an opportunity to involve students in a meaningful debate about politics and funding for education.

Inevitably, the issue of school funding greatly affects teachers and their abilities to make their livelihoods. By examining the facts, students have an opportunity to learn how to be objective. With this objectivity, the discussion cannot then deteriorate into accusations of one set of values being better than another, or of one set of moral decisions being on a higher level than other moral decisions.

The class instructor will also be modeling an appropriate procedure for handling volatile issues. This is important for potential teachers, as learners assimilate information through teacher modeling. The majority of teachers, at some point in their careers, are likely to be involved in situations in which accusations are made and emotions are high. Therefore, the class instructor should neither shy away from the issues nor become involved emotionally by trying to take one side or the other. Teachers need to understand how to use teachable moments as a way of engaging students within the curriculum, and how to recognize when issues should be further addressed. This is one of the tools that helps to establish a positive academic climate in the classroom (Wilhen, Ishler, Hutchison, & Kindsvatter, 2000).

We know that learning is not just a matter of involving the cognitive domain. It is also influenced by students' interests, feelings, emotions, attitudes, value judgments, and morals. The affective domain relates directly to students' motivation to learn. In order to maximize the curriculum for students, teachers must be able to motivate them. Addressing a topic such as the one above provides the motivation for students to examine more thoroughly this potentially unappealing subject matter.

Prejudices and Stereotyping

Anyone who wants to enter the field of teacher preparation must have a positive view of the students with whom he or she will be interacting. The comments made by the student in the discussion about gaming indicate a possible prejudice against Italian and Native Americans. The professor needs to be vigilant concerning negative attitudes that may eventually affect the children being taught by this individual. Therefore, it would be imperative to examine this area of stereotyping, and to follow this particular student's progress through the teacher preparation program.

Potential teachers must have positive dispositions toward all students, regardless of race, ethnicity, religion, gender, or handicapping conditions. The National Council on Accreditation of Teacher Educa-

tion (NCATE) requires programs graduating teachers to address the area of diversity. Not only should the dimensions of diversity be addressed in teacher preparation classes, but teacher educators also should monitor students to ensure development of these understandings and positive dispositions.

If the issues of stereotyping and prejudices were not included in the syllabus for this particular class, then I definitely would make the time to address these topics. I also would want to consider how diversity would be addressed later in this student's course work, and how the student might be tracked. I think it is very important that we address the area of dispositions towards P-12 grade students early in any teacher education program.

I would feel a responsibility to explore these issues further with this particular student, and to examine the beliefs of all my students concerning different populations. If I have concerns about a student who appears to have ingrained prejudices that are not going to change, then I would seek counseling for the student about his or her decision to become a teacher.

The area of diversity, which includes respect for diverse populations and providing accommodations for students with disabilities, has become a key area of concern in many teacher education programs. In some programs, steps can be taken to "red flag" a person who is expressing negative attitudes toward other populations. Everyone in teacher preparation programs needs to be given a clear message that discrimination will not be tolerated in our classrooms.

The Discussion

As the class instructor, I would view the time spent on the issue of funding for education as an opportunity to help preservice teachers develop the skills needed to be effective teacher researchers in their schools. Students could locate more data concerning the issue of funding schools with gaming revenues through the Internet or by interviewing speakers from tribal entities and the respective state departments of education. Accounts from old newspaper articles could provide insight into how public opinion was influenced to support or reject gaming legislation. Questions of morals and ethics also will need to be discussed, as well as issues concerning constitutionally guaranteed rights versus involvement in illegal behaviors.

With my students, I would brainstorm additional issues to be addressed. In this way, areas that needed to be researched would be identified before conclusions could be drawn. Students could volunteer to research particular areas of interest to them and present the relevant information to the group. In this way, all sides of the issue could be examined. One area for exploration could be alternative sources for school funding that are not currently being utilized.

The Issues

Another area that needs to be examined concerns the ethics operating within the public school system. Public education has been an established institution in the United States for a very long time. Thomas Jefferson believed that an educated populous was needed in order for the government to survive as a democracy (Gutek, 1991). Therefore, the establishment of schools and universities became a priority from the beginning of the republic (Glickman, Lunsford, & Szuminski, 1995). While different means of providing funds for public education are possible, including having teachers live with families, public education generally has been supported through taxes and other state revenues.

An argument for using gaming revenues generated by lotteries for public education is that the lower socioeconomic brackets are not affected by additional taxes. However, statistics show that as income per household increases, the percentage of available money spent on the lottery decreases (Goodman, 1994). Consequently, many individuals may be using more of their income to play the lottery than they can afford. There also seems to be attitude differences between the economic classes.

Individuals with higher incomes tend to view money spent on lottery tickets as entertainment costs. Those who have less income tend to view playing the lottery as a quick way to get money that they otherwise have little chance of earning.

Opponents of gaming can be found among law enforcement and religious leaders. One concern is whether or not organized crime has infiltrated the gaming business. Goodman (1994) believes that members of organized crime have not been able to infiltrate these operations, although they may have been able to infiltrate businesses providing goods and services to such enterprises. This is unknown at the present time.

Benefits of Indian Gaming

"Indian gaming" is different from Las Vegas or Atlantic City gaming. The important difference concerns how the funds generated from the gaming are used. Indian gaming is regulated by the Federal government, through the Indian Gaming Regulatory Act (1988), and Indian tribes are governments, not charities or commercial enterprises. The Federal government established the Indian Gaming Regulatory Act as a way of helping tribal entities develop resources on Indian land. It is a response to the injustices suffered by Native Americans at the hands of that same government. The Act incorporates all state laws, both criminal/prohibitory and civil/regulatory, that pertain to gaming.

Revenues from gaming activities on reservations have been used for the benefit of the tribal community. Consequently, the revenues generated must be spent for designated governmental purposes, including the housing, nutrition, education, medical, and job training needs of tribal members. The act also requires that a minimum of 60 percent of net profits be received by the tribe whose reservation houses the gaming, even if outside management companies are permitted. Some tribes are able to self-manage their gaming projects, and so they retain 100 percent of the profits.

Indian nations have tribal business councils that are entrusted with developing and attracting business enterprises for the benefit of the tribal nation as a whole. In fact, Native Americans who hold traditional values generally view with suspicion those individuals who accumulate a great deal of wealth and/or property for themselves without regard for the rest of the community. Consequently, one will not associate individual names of people with gaming enterprises on reservations. Management of these enterprises also report back to tribal governments. Employees are expected to be drug- and alcohol-free. Like any other tribal enterprises, these businesses are regulated and responsible to the tribal business councils.

—Beverly J. Klug

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QUESTIONS FOR DISCUSSION

1. What kind of class project might you assign in order to deal with this situation?

2. How would you handle the possibly prejudicial statements made about Italians and Native Americans?
3. How are schools funded in your state? Do they receive money from lotteries or casinos? How would you address the ethical dimensions of using money from these sources to fund public schools?
4. How can incidents like this help students understand the effects of gambling on a society?
5. Do you believe that teacher education students with prejudicial beliefs should be permitted to remain in the program?

CASE XVIII.
ROMANTICIZING AN OUTLAW

Robert is a preservice teacher completing his field experience for your language arts methods class. He has prepared a history lesson on the exploits of Jean Laffite, a French pirate who participated in the slave trade and engaged in illegal activities in Louisiana. Robert assures you that he will not romanticize Laffite, but will focus on how Laffite's legend has influenced the celebration of Contraband Days, a local festival in south central Louisiana. You review his lesson and give him approval to teach it. Days later, the student reports that one of the parents of a white student in his class has complained to the principal of the school about the lesson. The parent believed Robert's lesson *did* romanticize Laffite's legacy, his illegal activities, and, most important, his participation in the slave trade. You are asked to accompany Robert to the school for a meeting with the school principal, the observing teaching, and the parent who made the complaint. As the university instructor, how would you handle this matter?

A TEACHER EDUCATOR RESPONDS . . .

Before attending a meeting with the principal, concerned parent, student teacher, and cooperating teacher, I would meet with Robert, the student teacher, to discuss how the lesson had unfolded in the classroom. What kinds of questions did the students ask? What prior knowledge issues were raised? How did he handle these inquiries? Assuming the lesson had been implemented as planned and agreed upon—illustrating the impact of Laffite's legend without romanticizing him—I would encourage Robert to remain calm during the meeting, and share his lesson plan and his reflection on its implementation. All the while, he should be careful to respect the parent's concern and offer appreciation for their input.

As his instructor, I would attend the meeting in full support of Robert's pedagogically sound decision to incorporate controversial issues into the curriculum. Pedagogical research shows that teaching controversial issues helps students think more in-depth, and enables them to identify and analyze their own values, as well as the values of others (Soley, 1996, p. 9). One instructional strategy for incorporating controversial issues is to "have students assume a position counter to their own" (Onosko, 1996, p. 26). The goal is not to change their opinion, but rather to open their minds, and to teach them to respect the right of others to hold varying opinions. Furthermore, it is important for students to realize, explore, and understand the opinions of others, and learn that it is people's ideas that should be challenged, not their "personhood" (p. 25).

Besides encouraging students to develop a tolerance for diverse perspectives, another goal of incorporating controversial issues into classroom discussions is to promote development of interpersonal communication skills. Teachers typically teach the skills of discussion and debate in their attempt to promote civic competence; their role is not to teach values, however, but to teach *about* values. Therefore, extending the conversation beyond the classroom, ideally to the family dinner table, gives parents the opportunity to enrich the curriculum by further developing their children's skills of analytical thinking and communication, while at the same time teaching their own opinions, and family and religious values. At a meeting, the parent and teacher can communicate and work together to educate young minds. The teacher would explain the need to teach about controversial issues, and encourage the

parents to teach their values and opinions related to the issues addressed.

The most important advice for the student teacher is to not become defensive, keep the meeting positive, communicate his philosophical and pedagogical reasons for making curriculum decisions, demonstrate his appreciation of the parent's concerns, and find ways to work together.

—***Kimberly Gray***

A TEACHER EDUCATOR RESPONDS . . .

All persons in attendance at the meeting should listen to the parent's complaint and to other people's remarks. As the university professor, I would speak last. Assuming that previous speakers would express concerns similar to those iterated in the description of this case, my response would be the following:

Robert is still in the preservice stage of his teacher education program; therefore, what we are probably witnessing is a result of knowledge he acquired in high school, during the first two years of college, and at dinner table conversations with his parents. He very well may have been the recipient of a great deal of misinformation. I believe he needs more reading and class discussion before he will be a mature certified teacher.

In Robert's defense, Jean Laffite has been an enigma for historians and biographers. His exploits can be hard to understand or explain. He has been called an outlaw, a pirate, a smuggler, and a slave trader. At the same time, many consider him to be a patriot.

Prior to 1808, importation of slaves was legal in the United States, and Laffite made lavish profits from the trade. Even after the U.S. government decreed slavery to be illegal, Laffite continued to traffic in slaves. He and his men controlled an island just south of New Orleans and called themselves "privateers"; this strategic location enabled Laffite to control sea traffic in and out of New Orleans. As a resident of New Orleans, he considered it his duty to intercept and capture ships belonging to nations considered enemies of the United States. At that time, this meant those of the French and the British. After experiencing losses at the hands of Laffite, the British offered him a large sum of money to help them attack New Orleans. Laffite spoiled the British plot by revealing their plan to U.S. authorities, and he went on to fight on the U.S. side.

Many of Laffite's supporters point to his cooperation with U.S. authorities as evidence of his patriotism. In fact, because of his actions, President James Madison pardoned him and his followers for all of their acts of piracy.

Robert has been influenced by the same mindset found in history texts that rightfully condemn Adolf Hitler for genocide, yet romantically refer to the Spanish conquerors in South America. The difference here is that Hitler killed white people, but the Spanish killed brown people who, during Robert's grade school years, were not valued in his school's textbooks. During Robert's secondary schooling, little emphasis was placed on the enslavement of blacks in the United States or the genocide committed against Native Americans. Textbooks that effectively placed lesser value on darker-skinned peoples laid the groundwork for Robert's current world-view.

At the university, we will use what we have learned about Robert's knowledge of content, his ideas and attitudes associated with this content, and his skills in organizing information for presentation, as we help him become a mature teacher.

—***Harry Morgan***

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QUESTIONS FOR DISCUSSION

1. In addition to Robert's assurances that his lesson will not romanticize Jean Laffite, what else might you do to ensure that this romanticism doesn't occur?
2. How would you handle the meeting with the principal, cooperating teacher, parent, and Robert?
3. How would you prepare and deliver a lesson that included a controversial issue?
4. One of the case responses suggests that Robert's religion may have influenced his approach to Laffite. Do you believe a teacher's religious perspective should play a role in the classroom?

CASE XIX.
WHOSE RESPONSIBILITY IS IT TO RECOGNIZE STEREOTYPING?

You are a university professor who is teaching a lesson in language and culture. You and your students are watching old VHS tapes of "Schoolhouse Rock," which were educational animated clips shown between cartoon programs in the 1970s. You and your students are reviewing them for examples of stereotypical, racist, and sexist images or messages. Several students point out examples of such images and messages, and the class begins to discuss their findings. One student in class questions the activity, stating that this is a language arts methods class, not a multicultural education class. She says that she finds this exercise offensive and unnecessary, and does not believe that it is her duty to "screen" curricular content that was created before she was born. The class is speechless. How do you handle this matter?

A TEACHER EDUCATOR RESPONDS . . .

Ask the class if anyone else feels the same way, then explore the roots of such feelings. Explain the justification for including the unit in the curriculum, emphasizing: 1) that language styles and culture(s) are inextricably intertwined; 2) that they, as teachers, will encounter and have to deal with the same stereotypes in their future class situations; 3) that much of curricular content is derived from social structures that were in place before any of them were born; and 4) that, as teachers, these class members will be the main instructors of children concerning both the positive and negative influences of stereotyping found in the general environment (including advertising and peer influence).

This might be an appropriate time to cover a mini-unit on the guises and effects of propaganda, particularly those involving language. Student-centered and -guided small-group explorations of propaganda in the media, especially in advertising, would be useful. The class can focus on ways to help their future pupils develop their own screening mechanisms. If the university students think they are training to be gatekeepers and screeners of children from real-world forces, however, that thinking needs to be challenged and replaced by an understanding of their future roles as change agents. They will help children learn by helping them deal with the forces of the real world, not by trying to insulate them.

Eliot Wigginton (1981) once told an ACEI conference assembly that the one who processes the information is the one who internalizes it. He rightly said that teachers should never do something for their students that the students can do themselves, *and learn from*. Giving children real responsibility whenever possible in their learning activities provides a sheltered experience through which they can prepare for the forces of the real world. Keeping them from encountering these forces will just delay the shocks of such encounters until they are in an unprotected and unsupported position. Such individuals will be handicapped until they develop coping mechanisms, a much more difficult task for adults than for children.

An appropriate mini-unit based on this teachable moment would focus on learning to recognize

and deal with propaganda, especially focusing on stereotyping, sexism, and racism. A second possible mini-lesson would examine the positive and negative effects of censorship, especially concerning reading assignments and library collections. It is a sad fact that Mark Twain's *The Adventures of Huckleberry Finn*, one of the great American novels and one that actually mitigates against prejudice, is censored in some American schools and libraries. A student-centered search for reasons behind this censorship will lead to investigations of community attitudes and their influences on the educational curriculum.

This student-led research should include examinations of the most popular media among children, including games, comic books, television shows, and the Internet. It should include not only student interviews with parents, grandparents, and other elders, but also a means of publishing these findings. As Eliot Wigginton implied, those who discover the information, process it, arrange it for presentation to a wider audience, and publish it in some form or other (oral report, printed report, electronic dissemination, skit, etc.), are the ones who will benefit most from it and the process. The result is information and enhancement of communication skills that will be useful in that "real world" out there.

—James D. Quisenberry

A TEACHER EDUCATOR RESPONDS . . .

In this case, a student speaks out against spending time examining old curriculum for biased messages in a language arts methods class. Understanding that she has the freedom to express her thoughts, whether valid or invalid, I would not take the student's remarks personally. Rather, I would try to make something constructive from the exchange. Here is my plan of action.

Rather than express my disagreement with the student, which could make her more defensive and the situation more confrontational, I first would assume the role of moderator and start a whole-class discussion. In the course of the discussion, I would pose the following questions: Should a teacher be part of a decision-making process to determine the curriculum? Whose responsibility is it to "screen" curricular content? And what can we learn from the past? Such discussions might not change anyone's mind, but everyone will benefit from listening to different perspectives and the class will have food for thought.

To dispel the myth that language arts teaching is irrelevant to multicultural education, I would assign a paragraph from a textbook and have students tape-record their reading and share these tapes during the next class. The purpose of this exercise would be to emphasize that no one reads/speaks the same way, and that unique dialect differences are heavily influenced by one's culture. Using this approach, the students will have the opportunity to understand how learning about a language and different dialects of a language involves learning something about the people who speak the language and about their environment. Such self-awareness of their own dialect differences will help them see the close connection between language and culture, and foster an understanding that language is not pure—nor, for that matter, is the teaching of language arts. Since culture is the lens through which we see the world, culture does play a significant part in language development. In addition, no teacher can effectively teach reading, writing, listening, or speaking without considering each individual child's unique background. Such consideration is the root of culturally responsive teaching, and it must be practiced if learning is to occur.

Another issue I need to address is the student's failure to understand the value of examining curriculum no longer in use. To help the class see the purpose of taking that step, I would ask them to write autobiographies about themselves describing how they became readers and writers. Through this activity, I would hope that the students would realize that their past experiences have directly influenced their attitudes and practices toward reading and writing. To further emphasize how his-

tory has everything to do with the present, in life and in teaching, I would bring in representative commercial reading programs from several past decades that the students could compare and contrast in terms of their content and language. This examination would help the students understand the differences in past reading materials versus materials presently used in the language arts. They also should be able to see the evolution from stereotypical and biased images of minority groups and females toward more culturally pluralistic, less biased presentations. The teaching of language arts also has evolved, and the students could identify those methods and approaches that have been maintained. In other words, the students would have the opportunity to become critical analysts of curriculum development, while learning to understand the importance of history in the decisions we make about curriculum.

–Lijun Jin

A TEACHER EDUCATOR RESPONDS . . .

I was somewhat amused when I received this case. A number of years ago, when I was observing preservice teachers, I had an encounter with a student teacher who used very biased instructional materials. During our debriefing, it became clear that the intern was unaware of the offending content; she confessed that her supervising teacher had provided the materials. The supervising teacher was very defensive when I raised my concerns about the material. The school principal became involved and essentially reprimanded me, assuring me that any instructional materials had already been approved by a committee. The situation became very unpleasant and made a lasting impression upon me professionally, strengthening my resolve to challenge bias wherever I saw it. At the same time, I vowed to develop more effective strategies for helping others recognize the genuine harm that results when racist materials are presented, and unchallenged, even if done so without harmful intent.

This case scenario concerns a lesson on language and culture. It is important to help preservice teachers recognize how language and culture are intimately linked. Language arts, or any subject, cannot be taught in a cultural vacuum. Respect for the diverse languages and dialects spoken in class, the cultural relativity of reading selections, and culturally sensitive teaching strategies (e.g., grouping) are each important competencies that the teacher must demonstrate (Klein & Chen, 2001), along with such knowledge as how to complete running records and conduct writing workshops.

I believe that every aspect of preservice teacher education should support awareness of and reflection on practices that affirm children's backgrounds and experience. This should be not only the purview of the multicultural course, but also a strand or standard integrated throughout all courses (INTASC Standards, 1992). Therefore, screening materials for bias is an appropriate activity for a language arts course. Such activities will model the importance of selecting good literature that presents diverse voices and views, while teaching ways to spot materials that stereotype, distort, or otherwise limit a child's understanding of our diverse world.

The student's reaction to the screening exercise is intensely negative; this is a common response, in my experience, made by individuals who believe that bias is a thing of the past, or by those who resist the pressures of our "politically correct" generation. To counter this attitude, the professor can highlight current examples of race, gender, social class, and ability bias. (Visit any number of elementary schools in November to gain an appreciation of the stereotypes promoted about native peoples, and even colonists, for that matter!) Sometimes, we naively believe that the instructional materials we purchase from "experts" are "prescreened." While there *is* a better chance that more contemporary materials have met some multicultural standard, we still have the professional responsibility to consider the appropriateness of materials we use to teach. The student may find it enlightening to learn just how powerful images and words are in the development of stereotypes held by young children. It

is, indeed, uncomfortable to observe that these stereotypes can become fixed and resistant to change by age 9 (Derman-Sparks, 1999; York, 1991).

Those who are shielded by "white privilege" may easily underestimate or impatiently dismiss the prevalence of cultural bias in today's society. It is important that such critics be provided with information and experiences that test such assumptions (McIntosh, 1986). For those who have felt diminished by the joke, cartoon, advertisement, or obvious absence in historical record, the power of the stereotype to limit and polarize is clear.

Even young children can be empowered to recognize, resist, and take action against bias (Derman-Sparks, 1999). Stereotypical materials need not always be banned from the classroom, but can be used as a teaching tool to show how stereotypes hurt everyone. In order for our students to be savvy about stereotypical materials, however, thoughtful teachers must take the lead. Whose responsibility is it to recognize stereotyping? It is all of ours, especially those of us who are entrusted with the future!

–Ruth R. Saxton

A TEACHER EDUCATOR RESPONDS . . .

Teacher education programs have a responsibility to facilitate teacher candidates' development into reflective practitioners (Dewey, 1933). One aspect of this process is value clarification (Howard & Denning del Rosario, 2000). Teacher candidates bring beliefs and values to the college classroom that are a result of family, school, and societal experiences. At times, instructors will purposely challenge these beliefs and values through class experiences that create dissonance (Raths, 2001). As the instructor, I should be cognizant of each teacher candidate's views, particularly those that appear to clash with other teacher candidates' beliefs. A state of confrontation, as Raths (2001) proposes, is sometimes necessary for the level of critical thinking, reflection, and formation of dispositions that prompts teacher candidates to value knowledge and ultimately become effective child advocates.

Viewing the popular "Schoolhouse Rock" videos (*Schoolhouse Rock, Multiplication Rock*, 1972) offers teacher candidates opportunities to evaluate television media for biases of stereotyping, racism, and sexism. The Schoolhouse Rock series consisted of animated, three-minute, musical episodes that aired throughout weekend children's television programming on ABC from 1972 to 1985 (Yesterdayland Saturday Morning TV, 2001). Television is recognized as an important source for changing children's schema about other groups, as it can reinforce or perpetuate stereotypes (Calvert, Stolkin, & Lee, 1997; van Dijk, 1993). Calvert et al. (1997) analyzed children's Saturday programming from 1995 to 1996, and found power was represented by the amount of time television characters were present and had speaking roles. The investigators' findings were as follows: males were present more than females, males spoke more (1 to 5 times more often) than females, and white males dominated television programming. In the video *Schoolhouse Rock, Multiplication Rock*, the presence and speaking roles of white men and boys are dominant. Women, girls, and African Americans lacked significant speaking roles, and were portrayed with stereotyped physical features and doing stereotypical activities. The exclusion of people of color and people with physical disabilities represents bias by omission (Simms & Conteras, 1980).

Viewing "Schoolhouse Rock" videos from a 2001 anti-bias context may invoke in some teacher candidates feelings of anger, resistance, misunderstanding, confusion, or guilt (Howard & Denning del Rosario, 2000; Tiedt & Tiedt, 1995). Parks (1999) suggested that educators must acknowledge that racism thrives on denial; most people do not perceive themselves or their peers to be racist. Smith (1999) concurred, stating, "So many people deny (racism) exists, no matter how much experiential or empirical evidence proves its existence" (p. 146). Smith added that no one seems to "own" the racism bias or to identify oneself as being racist. This resistance and denial may be reflected in the unwilling-

ness of educators to examine media and all curriculum materials for bias, thereby perpetuating and giving some legitimacy to such beliefs in successive generations (Parks, 1999).

Appropriate preparation of teacher candidates should provide opportunities for them to examine their own beliefs, biases, and attitudes; analyze the way racism and sexism function in society; and evaluate curriculum materials for bias (Simms & Conteras, 1980). Harris (1993) suggested that educators continue to examine children's literature, television, and social environments as crucial influences in children's social constructions, and to recognize that much of the material continues to underrepresent or misrepresent women and people of color.

In this case study, the teacher candidate implies that the issue raised is irrelevant, because she is not taking a course on multiculturalism. Tiedt and Tiedt (1995) suggested that multicultural education is too complex and pervasive a topic to be in a single course. It must be threaded throughout all teacher education courses. A course on language and culture must have as its core a respect for *all* children and families (National Association for the Education of Young Children, 1995).

As the instructor, I have a responsibility to provide an environment that is accepting of teacher candidates' comments and feelings of dissonance. At the same time, I must offer a rationale for viewing the video, evaluating curriculum materials, and examining views of diversity. An African proverb states, "If you know not where you have been, you will not know where you are going." The Schoolhouse Rock videos offer an opportunity to know where "we" have been. Finally, I have the responsibility to clarify that I am not only preparing teacher candidates to teach in society as it is now, but also preparing them to change the world (Smith, 1999).

—Deborah A. Moberly

THREE TEACHER EDUCATORS AND THEIR CANDIDATES RESPOND . . .

Thirty-four teacher candidates were enrolled in our required course, "Education for Cultural Diversity." Of the 34 students, 32 were African American and two were white. Ninety-eight percent of these students were first-generation college students. These students were invited to create a written response to this case using the following questions:

- What is the major dilemma in this case?
- If you were the teacher, what would you say to the student?
- What are the pros and cons of using videos as a classroom tool in a lesson during language arts methods classes?
- If you could change the video activity, how would you do so? Give a rationale for any changes you would suggest.
- What issues of diversity, if any, are raised in this case?
- What does this case study teach us about our understanding of multicultural education?

The class greeted the opportunity to participate in the discussion of the case study with enthusiasm. They were told their responses would be shared with others in the education community through a publication. Their responses to this case study were guided by a four-step lesson sequence. Before the case study was presented to the students, the instructor introduced the teacher candidates to clips from the following television shows: "Friends,"."Moesha," "Amos and Andy," "Ricki Lake," "Popeye," and "Betty Boop." The movies *Stand and Deliver* and Alice Walker's *The Color Purple* also were viewed as inspiration for discussions. The students were told to examine the clips for signs of stereotypes. The class also reviewed Rand's (2000) recommendations regarding active listening as a valuable tool in discussions and reflections on case analyses. This approach also helps those students who are uncom-

fortable expressing feelings or ideas during class discussions.

The second part of the lesson sequence was a homework assignment in which students were asked to read the case study and to use the questions as a framework for their responses. They were also asked to provide at least three references to support their ideas, using APA documentation style.

In the third part of the lesson sequence, the students discussed their findings in small groups and reported back to the larger group. The students then were asked to send the instructor, via E-mail, journal entries that summarized their personal reflections about the activity. This also proved to be helpful for those students who were not quite comfortable expressing themselves with the larger group; furthermore, the instructor was able to determine if the issues were fully understood by each of the students. The final and fourth part of the lesson sequence was the written final draft of their responses.

The Response

We decided to call the student who objected to the assignment of reviewing old episodes of "Schoolhouse Rock" for bias and stereotypes the verbal female student (VFS). This case study, and that student's reaction, opens the door for the analysis of several pedagogical concerns that would be relevant to a new teacher or student teacher, including the subject parameters of a class or discipline, the duties of the classroom teacher, and the historical context of a lesson. On the surface, the VFS placed limitations on the tasks that students should be called on to perform within a particular discipline. She questioned the university professor's knowledge of the discipline and how that knowledge exists within present and future classroom contexts. Her response failed to consider the multicultural nature of the study of language or the importance of understanding the historical context of present-day curricula. To analyze the deep structure of the student's response to the class assignment, we must examine how her response evolved from the uniqueness of her culturally specific life experiences (Brislin, 1993). That type of analysis is hampered, however, since only her gender is known, and we can only guess her age. The racial identity of VFS and her classmates is not provided, either. Research indicates that some female students succeed by becoming passive in mixed-sex group activities (Brislin, 1993). Additional concerns arise if VFS is a high-achieving African American student. Watkins, Lewis, and Chou (2001) say that such a student might not only "disassociate [herself] behaviorally from the black community" more than other black females and males, but also might have a limited perception of what constitutes black life and culture. If VFS is white, discussions about race and racism in grade school may have left her feeling guilty and burdened, and may now cause her to speak out against having those same types of discussions in college. The VFS might consider addressing multicultural issues in a language arts methods class as "offensive and unnecessary."

Spring (1995) says that white students "often struggle with strong feelings of guilt when they become aware of the pervasiveness of racism. . . . These feelings are uncomfortable and can lead white students to resist learning about race and racism" (p. 90). If the VFS were white, she may not want to be made to feel more uncomfortable.

The responses of three African American females from our class were selected because their reponses were complete and best represented the types of comments made by their fellow classmates. The responses of these students (referred to here as Students A, B, and C) might be classified as soapbox tirades, or opportunities to vent on issues that resonated with them. Their responses cover two social arenas—the site (school and workplace) and the individuals within these sites.

Student A's response was the most comprehensive. Student A appears to see VFS as a white student, characterizing her as a prejudiced person who either lacks compassion for other cultures, lacks an understanding of other cultures, or is unable to accept others and their cultures. The VFS's dismissal of the multicultural lesson as "offensive and unnecessary" brings to mind Ashmore's (1970) assessment that

such a remark is typical of the "prejudiced person [who] wants to hang onto [his/her] prejudice; but becoming friendly with a member of an outgroup makes [him/her] more amenable to information that favors tolerance" (p. 320). Spring (1995) qualifies multicultural discussions in the classroom as "emotive events that may cause students to [retreat] behind a wall of hatred and fear" (p. xiii). Student A also calls for teachers to address issues of diversity in the classroom and allow themselves to be "agents of change and healing" before and after racist incidents occur.

Brislin (1993) says those in charge of a school or work site should promote opportunities for "intimate contact" (p. 198), whereby students or workers can share personal information about family, friends, and community, which "leads to the discovery that others previously considered as 'them' have some of [their] same feelings, concerns, and ambitions" (p. 199). This type of discussion could possibly eliminate the occurrence of a racist incident by creating a sense of community within the classroom or worksite, or it could be used to defuse or process a racist incident as those concerned share their common ethics, or the universality of their experiences, thereby setting the stage for a sense of brother/sisterhood for all concerned.

Student B responds that being told to look for issues dealing with stereotyping or racial issues may make people nervous. To combat this, teachers can prepare in advance for such discussions. Through such planned discussions, students can begin to unravel the complexities of themselves and humankind and its racial, gender- and age-based, socioeconomic, religious, ethnic, regional, and national behaviors.

Student C calls for VFS to understand the historical context of language. Student C considers the biggest dilemma in the case study to be the VFS's failure to realize that in order to understand the language of the present, she must learn about the language of the past, present, and, if at all possible, the future. Educators must understand the historical implications of a lesson frame and support the relevancy of that lesson. Spring (1995) calls the area of historical debate over multicultural presentations in textbooks and other classroom learning materials a "political battleground" (p. 52) over images that can influence a person's perspective on the world of cultures. Spring's (1995) discussion also might explain the gap between events that affected the VFS's family and so shaped her world views, and the school district's mission to serve a diverse student population. Therefore, a teacher's lesson introduction should frame the case study within the appropriate historical context.

These three student responses conclude with advice to teachers, students, and the world community, in their own words:

Student A: Even in language there are differences we must learn to accept. This case suggests to me that we are not concerned with any cultures but our own. We must become more open-minded and willing to accept other cultures. We must assess ourselves and find out why our minds are closed to the cultural diversity that is all around us.

Student B: We must study each other's cultural background to become aware of the different messages in our language. We all need to raise our consciousness of the ways in which racism and other "isms" are embedded in our thinking, values, and beliefs as a result of living in this society.

Student C: We must refrain from placing stereotypes into language; however, we must recognize them in order to correct them. The student who disagreed so bluntly with watching the film must realize first that in order to teach certain subjects, you must integrate multicultural education into the other subjects being taught.

This case study involving the VFS and actual student responses have real-life counterparts. Parallel case studies can be provided from experiences two of the authors had while teaching at traditionally

white universities. When one professor infused multiculturalism within the courses she taught, she was criticized by some of the European American students and administrators, who failed to see the relevancy of a study of the cultural dimensions of teacher preparation courses. Many students quietly rebelled when, in one professor's course, they discovered that the multicultural class would not be a make-and-take opportunity. These expectations are often the result of the "tourist multicultural" (Derman-Sparks, 1989) approach, in which students just "visit" the exotic aspects of multicultural education. Too often, teacher education programs have treated multicultural education issues simply as add-on activities or only as a means to celebrate a holiday (Cronin, Derman-Sparks, Henry, Olatunji, & York, 1998). Several authors (Banks, 2001; Grant & Sleeter, 1998) advocate the importance of training teachers to implement multicultural curricula. Today's teacher education programs must be visionary, proactive, and inclusive of historical, contemporary, and futuristic contexts.

—Fredda Carroll, Linda Walls Joshua, and Dorethea Davis

With responses from their teacher education candidates

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QUESTIONS FOR DISCUSSION

1. How would you respond to the student? Do you believe that multicultural education should not play a role in content courses?
2. Whose responsibility is it to screen the curriculum for bias?
3. How would you respond if the reading or social studies series adopted by the school district contained biased material?
4. The student complained about studying curriculum from the past. Is there a rationale for examining curriculum from the past?

CASE XX.
TRACKING

You are the instructor of an "Introduction to Multicultural Education" class. The discussion centers around the education practice of tracking and its inherent injustices. This particular class is very diverse and includes students from a variety of ethnic backgrounds. Suddenly, an African American male student comments, "I don't know what the big deal is about tracking and the high numbers of African American males in special education classes. If we (African American males) act 'dumb' and need to be in special education classes until we can get it together, what is the problem?" One of his Hispanic male classmates asks him, "Do you think that all of the African American males in special education classes actually need to be in those classes, or do you think that many of them were placed in there because of acting-out behaviors?" The African American student responds, "What difference does it make?" The entire class turns to you and waits for a response. How do you respond?

A TEACHER EDUCATOR RESPONDS . . .

I would respond by letting both students know that I respect their opinions. Then, I would ask them to consider some facts about tracking. Here, I will discuss the nature of tracking and special education, the concept of hegemony, and alternatives to tracking.

The Nature of Tracking

The practice of tracking has been around for over 100 years. In the early 1900s, the notion of comprehensive schools became a reality. Homogeneous grouping and tracking entered the schools from an assembly line mentality. To improve efficiency, a vocational education track was formed for individuals who were not headed for college. Students on the bottom track adjusted their expectations downward, without being aware that this was a form of discrimination. Students on the low track were more likely to be from lower socioeconomic and minority families, and were more or less kept in their place.

The lack of challenging learning opportunities in the lower track contributed to students dropping out of school.

> An independent study of public school dropouts claims that 66 percent of all students who attend high school in New York fail to graduate. For Hispanic students, the rate is 80 percent; for blacks, 72 percent; for whites, 50 percent. Equally alarming is the news that 80 percent of teenage mothers and 90 percent of all special education students fail to achieve their high school diplomas. (McLaren, 1998, p. 11)

The Nature of Special Education

Most people believe special education was designed for people who have significant difficulties making it in a regular classroom. With this assumption, the problem lies within the individual student—not society. However, from a social construction perspective, special education was not established to help

those who are unable to make it in the regular classroom. Instead, it helped middle-class Americans keep ethnic and racial minorities in their place. In many special education programs, there is a higher percentage of African American and Mexican American males.

Apparently, minority students are considered disabled from 8:00 a.m. to 3:00 p.m., when they are in school. In school, they are considered in need of special education (Banks, 2000). At home and in their communities, however, they are considered normal and function quite well in those settings. Educators have known about this dichotomy for some time. For instance, Mercer (1973) pointed out that "mental retardation is not a characteristic of individuals, nor a meaning inherent in behavior, but a socially determined status, which he may occupy in some social systems and not in others, depending on their norms" (p. 31).

Hegemony

The concept of hegemony also can be helpful as we consider tracking. According to Peter McLaren (1998), "Hegemony refers to the moral and intellectual leadership of a dominant class over a subordinate class achieved . . . through the general winning of consent of the subordinate class to the authority of the dominant class" (p. 178).

An example would be the African American student's comment: "If we act 'dumb' and need to be in special education classes until we can get it together, what is the problem?" Some people would say that hegemony is involved here, as an individual participates in his own marginalization by consenting to the authority of the dominant class. Remember, 90 percent of special education students in New York fail to receive their high school diplomas.

Alternatives to Tracking

If it is true that some African American males really do need time to "get their acts together," alternatives to tracking and special education exist. These include the practices of multiage grouping and looping, both of which are being used in some elementary and middle schools today. In multiage classes, students from two or more grades share a common class and participate in projects together, regardless of their ability levels. Decisions concerning retention are minimized in a multiage group. Looping refers to a teacher moving up a grade level with his or her class. This practice also tends to minimize problems of retention, because students do not waste time becoming adjusted to a new schedule or teacher. A good teacher has more time to help students "get their act together."

Inclusion is another alternative to tracking that can provide the support necessary for students in need of special assistance. Inclusion is not the same as mainstreaming. With mainstreaming, students are in special education classes part of the day. Some believe this is where they belong. The students also go to regular classes, however, for some or even most of the day. By contrast, inclusion involves a total restructuring of special education. Students are no longer in a resource or special education class. They are included in all regular class activities, while support personnel work with the regular teachers to adapt instruction for those who need it.

Finally, I would return to the question posed by the Hispanic male: "Do you think that all of the African American males in special education actually need to be in those classes, or do you think that many of them were placed in there because of acting-out behaviors?" I would encourage the African American student to reconsider his own question, "What difference does it make?"

—Jerry Aldridge

TWO TEACHER EDUCATORS RESPOND . . .

This case provides an opportunity for the entire class to consider issues of tracking, culture, stereotypes,

special education, gender, identity development, racism, and prejudice. No simple comments can adequately address the statements presented within the scenario. With the students waiting for an answer, however, the instructor must seize the opportunity to develop what Geneva Gay (2000) calls "power pedagogy." Thus, to begin the critical dialogue, the teacher educator might say the following:

"It appears that there are some emotional and opinion-based reactions to tracking and special education, especially as they concern African American learners. What facts or knowledge base support the dialogue we just heard? What is, in fact, the big deal? What difference does it make? I believe we will benefit from discussing the 'big deal' and the 'difference.' First of all, we need some facts. If we are to examine both questions in deeply structural and critical ways, we must have a knowledge base and factual information to support our dialogue. For example, do we know what tracking means beyond the suggestion of inherent injustices that initiated today's discussion? Do we know the intent and the impact of tracking, especially in relation to African American learners? Do we understand the context of special education? When did tracking and special education placement begin in this country? Why is there a disproportionate representation of African American children and youth in special education? Furthermore, is it appropriate for one person to speak for a 'race' merely because he or she is a member of that race? In the wonderful diversity of this very classroom, what are the diverse perspectives based on facts, not merely on personal opinions? It appears that our work is cut out for us. In order to begin this dialogue, you must begin to build your knowledge base so we can indeed have a real and critical conversation."

A "recipe" or precise solution to this challenge does not exist; rather, this response offers a framework to help construct powerful pedagogy in teacher preparation programs by briefly exploring: 1) the myths related to what African American youth "deserve" when it comes to an education, 2) the state of education for African American youth involved in tracking and special education, 3) African American responses to school, and 4) the power of pedagogy needed.

Myths Guiding the Education of African American Children and Youth

Educators often operate from assumptions and misperceptions about what is needed to educate "all" children. Many inexperienced teachers will find their first teaching experience to be in an urban area, and they are surprised and overwhelmed when confronted with the many challenges that accompany their teaching responsibilities (Pang & Branch, 2001). They see students behaving "inappropriately" and assume that such behavior stems from a lack of caring and commitment to achieving an education. They are often supported in these perceptions by what Gay (2000) refers to as "cultural blindness." Their socialization has convinced them that effective education has nothing to do with culture. They believe strongly that in "our" society, certain knowledge and skills are necessary for "all" to succeed, and that schools are viable resources for teaching and reinforcing those skills. They believe in a process that dictates the same formula for every student. Furthermore, such teachers do not recognize how European American cultural dynamics have greatly influenced school ethos. In fact, such cultural hegemony reinforces a "common culture" that is believed to benefit all people. It is even more difficult for some teachers to understand the importance of including the cultural differences and strengths of varying racial or ethnic groups in the educational process (C. A. Banks, 2001). Such teachers believe strongly in their commitment to do their best as teachers. As a result, they work hard to treat all their learners the same. In fact, they believe anything more or less might demonstrate a prejudice. This misconception can lead to statements like those shared in the present teaching case.

Such myths assert that "good teaching is transcendent" (Gay, 2000, p. 23). A belief persists that good teaching works for all students. Gay asserts that such cultural blindness supports a "doorway to assimilation," a hidden and implicit agreement that all children are best served by pedagogy that again

reinforces the common culture. If this common culture is indeed appropriate for all learners, how, then, do teacher educators and developing teachers address the dismal educational outcomes that continue to be experienced by African American youth? The myth embedded in the "big deal" and the "difference" it makes is deeply steeped in a perceived need for a "common culture" that does not adequately serve a significant part of this culture (Diaz, 2001).

State of Education for African American Youth

Tracking has been cited as "one of the most inequitable and, until recently, relatively undisputed practices" (Nieto, 2000, p. 89) in education. This practice, which places students into similar ability groups, assumes that students are better served when teachers are able to design instruction to meet the needs of a particular group. Traditional tracking is achieved by dividing students according to social and cognitive characteristics (Gamoran, Nystrand, Berends, & Poe, 1995; Oakes, 1985; Oakes, Wells, Jones, & Datnow, 1997). Research confirms that tracking often is linked to racial, ethnic, and social class differences (Oakes & Guiton, 1995). In fact, it appears that European American students are tracked based on their abilities and gifts, while children of color are grouped by perceived educational deficits that often are supported by social perceptions.

One early study by Rist (1971) documented the consistent grouping of African American students based on their phenotype, dress, use of standard English, and their "straight" hair. On the eighth day of school, one kindergarten teacher placed her students in three groups. Over the course of a two-year period, those three groups virtually did not change. The children perceived and treated as smarter were lighter skinned, more likely to appear "well" groomed (i.e., new or pressed clothing, straightened or chemically processed hair), and were observed using Standard English more consistently than the African Americans placed in the lower ability groups.

The consequences of such placements can be both overt and quite subtle. When students are tracked, they often are asked to make critical decisions about their academic careers. In many instances, however, the tracking occurs before students are able to make logical decisions about their future. For example, placement in a vocational track in middle school limits exposure to curriculum that would prepare a student for college. Tracking also casts a mold for classroom personalities that persist over time. When students are socialized as "dumb" or the "class clown" (designations often assigned to students in lower tracks), they often fall victim to self-fulfilling prophecies. They begin to act as expected and sometimes believe their whole being is embodied by such descriptors.

Finally, a more subtle effect of tracking was noted in a study of 25 middle schools. Students in honors classes demonstrated higher rates of class participation than did those in lower tracked classes. In fact, those in lower tracked classes often are taught at the lower levels of Bloom's taxonomy, because it is believed that they will need the "basics" before moving on to higher level learning (Gamoran et al., 1995). Unfortunately, once tracked, few students ever leave lower level classes and are seldom exposed even to the possibilities of higher level learning. Researchers concluded that such behavior contributes to the achievement gap experienced by students of color (Gamoran et al., 1995; Swisher & Schoorman, 2001).

Special education, like tracking, is a paradigm that supports a low standard of education among African American learners. While some students, regardless of ethnicity or race, will benefit from special education, a gross overrepresentation of African American children persists in the group that does not benefit from this federally mandated educational service.

According to an annual report to Congress about the Individuals with Disabilities Education Act (IDEA) (U.S. Department of Education, 2000), special education services have grown steadily since the act's passage in 1975. Dunn's (1968) prediction that culturally diverse populations would dominate

special education settings has been realized. For example, the breakdown by "race" of public school students in the United States is as follows: European American, 63 percent; African American, 17 percent; Hispanic American, 15 percent; Asian American, 4 percent; and Native American, 1 percent (National Center for Educational Statistics, 2000; "America 2000," 2000). Yet African American youth account for nearly 21 percent of the more than 5 million children identified as receiving special education services (U.S. Department of Education, 2000). However, they account for only 8 percent of the children and youth identified as gifted and talented. This is in great contrast to the fact that African American youth represent 27 percent of learners who are identified with mild cognitive disabilities, 34.3 percent of learners identified with moderate cognitive disabilities, and 26.4 percent of children and youth identified as behaviorally or emotionally disordered (U.S. Department of Education, 2001; National Center for Educational Statistics, 2000). In fact, African American youth are almost three times more likely than white children to be labeled with mild cognitive disabilities, and two times more likely to be labeled as behaviorally or emotionally disordered (Oswald, Coutino, Best, & Singh, 1999).

Furthermore, once African American youth are tracked or placed in special education, they continue to lag behind on achievement tests, and their grades remain low. Sadly, their opportunities to learn are being further compromised (Gay, 2000). They are disproportionately disciplined, suspended, and expelled from school (Children's Defense Fund, 1999). For example, 50.31 percent of youth who are suspended from school are European American, 33.38 percent are African American, and 13.12 percent are Hispanic American. In addition, 53.63 percent of those youth who receive corporal punishment in schools are European American, 37.98 percent are African American, and 6.9 percent are Hispanic American (Townsend, 2000).

African American Responses to Schools

The state of education for African American learners is problematic. As a result, their responses to the pedagogy offered by schools often demonstrate a systematic resistance that is also problematic. The high rates of discipline, suspension and expulsion, tracking, and special education placement can be considered forms of resistance offered by African American learners. Such complexity can be reduced to a method devaluing the entire process, as demonstrated by the African American student who said:

> I don't know what the big deal is about tracking and the high number of African American males in special education classes. If we [African American males] act "dumb" and need to be in special education classes until we can get it together, what is the problem?

Developing teachers may assume that a person of African American descent has the authority to speak on behalf of all African Americans. They may take what the student said about tracking and special education to be accurate. People of color are often given the burden to speak for the entire race. Dominant society often uses the "voice of authority," however, to devalue the variety of voices from individuals within the same ethnic group. Often, one voice is used to marginalize the "voice" of many to the point that collective groups overwhelmingly support the negatively perceived issue. In this scenario, an assumption of the need for special services and the tendency to "blame the victim" become easy solutions to a very complex issue. This mindset is demonstrated by the student who asked, "Do you think that African American males in special education classes actually need to be in those classes, or do you think that many of them were placed in there because of acting-out behaviors?" If a learner acts out, special education services will provide the necessary intervention that teach more appropriate behavior. Therefore, according to this mindset, if African American students are in need of special services as a result of acting-out behavior, they are at fault if they do not benefit from those services.

Such belief structures often place the onus of intervention and change on the learner. However, culturally responsive pedagogy assumes that the onus begins with an educator who is reflective and knowledgeable about issues of diversity. They do not seek to place blame; they seek, instead, to develop systems of curriculum and instruction that support, model, and teach to the strengths of all learners. They strive to facilitate a "power pedagogy" (Gay, 2000).

Power Pedagogy Needed

Numerous studies have found that teachers must have a strong background in multicultural education if they are going to engage in culturally responsive teaching (Carter & Larke, 1995; Gay, 2000, 2001; Larke, 1992; Nieto, 2000; Sleeter & Grant, 1994; Smith, 2000). This type of teaching empowers educators with a multiplicity of skills to expand their pedagogy. In fact, multicultural education:

- Acknowledges the legitimacy of the cultural heritages of different ethnic groups, both as legacies that affect students' dispositions and approaches to learning and as worthy content to be taught in the formal curriculum
- Builds meaningful bridges between home and school experiences, as well as between academic abstractions and sociocultural realities
- Uses a wide variety of instructional strategies that are connected to different learning styles
- Teaches students to know and praise their own and each others' cultural heritages
- Incorporates multicultural information, resources, and materials in all the subjects and skills routinely taught in schools.

The Interstate New Teacher Assessment and Support Consortium (INTASC), established in 1987 by the Council of Chief State School Officers, has established 10 principles that undergird the development of effective teachers in terms of tools for learner inquiry, development, instructional strategies, motivation, communication, assessment, reflection, and evaluation (INTASC Council, 1999). Each principle addresses the knowledge base, disposition, and performance responsibilities of beginning teachers. These standards and performance indicators are compatible with multicultural education and culturally responsive pedagogy and teaching (Irvine & Armento, 2001). Teachers who graduate from traditional colleges and universities, however, may not be adequately prepared to address these standards from a multicultural or culturally responsive perspective (Carter & Larke, 1995), despite the findings that promote culturally responsive teaching as a vehicle for success (Gay, 2000; Hale, 2001; Irvine & Armento, 2001; Ladson-Billings, 2001). A strategy that can move standards from words to action is the development of a knowledge base in culturally responsive teaching through power pedagogy. Smith (2000, p. 25) promotes culturally responsive teaching through the knowledge of multicultural education, which introduces novice teachers to:

- Key terms that constitute the concepts and language of diversity, such as cultural pluralism, assimilation, culture, racism, classism, sexism, learning styles, inclusion, etc.
- Principles and philosophical tenets of multicultural education, such as "differences are not deficits" and "culture influences the way students go about learning"
- Commonly known models of multicultural education curriculum infusion, such as those described by Banks (2001) and Sleeter and Grant (1994)
- The literature of theory and research that undergirds multicultural education as an academic discipline
- The concepts of responsive teaching (Carter & Larke, 1995; Gay, 2000; Larke, 1992; Nieto, 2000; Sleeter, 2001).

Teaching, then, is a dynamic endeavor that is validating, comprehensive, multidimensional, empowering, transformative, and emancipatory (Gay, 2000). This power pedagogy exposes "the fallacy of cultural neutrality and the homogeneity syndrome in teaching and learning. It debunks the notion that school success for students of color can be generated from negative perceptions of their life experiences, cultural backgrounds, and intellectual capabilities" (Gay, 2000, p. 21-22). Moreover,

> a power pedagogy requires teachers who have: 1) thorough knowledge about cultural values, learning styles, historical legacies, contributions, and achievements of different ethnic groups; 2) the courage to stop blaming the victims of school failure and to admit that something is seriously wrong with the existing educational systems; 3) the will to confront prevailing educational canons and convictions, and to rethink traditional assumptions of cultural universality and/or neutrality in teaching and learning; 4) the skills to act productively in translating knowledge and sensitivity about cultural diversity into pedagogical practices; and 5) the tenacity to relentlessly pursue comprehensive and high-level performance for children who are currently underachieving in schools. (p. 44)

Conclusion: "What Difference Does It Make? What Is the Big Deal?"

It makes a "world of difference" when prospective or practicing teachers make comments that reflect a belief that it does not matter if African American children are grossly overrepresented in tracking or special education placement. If we are committed to providing an equitable and quality education to *all* children, and most especially to African American children and youth, then our attitudes, beliefs, knowledge base, and actions do indeed matter. Important realities about the state of education for African American youth must be acknowledged. Their response and occasional resistance to instruction can be traced to ineffective pedagogical stances. Culturally responsive teaching offers a logical and progressive response to the present case on tracking and special education.

Thus, teacher educators are charged with exploring the pedagogical bridges necessary to facilitate and negotiate the educational success of African American youth, while avoiding the deficit models of explanation offered by the dialogue presented in this case. Such an approach challenges preservice teachers to explore critically the impact of this information through further examination of the research, the observation of pedagogical practices experienced by African American youth, and intimate interactions and conversations with those African American youth who are a part of tracking systems and special education classrooms. Whether or not it is a "big deal," and the difference it makes, rests impatiently on the threshold of every classroom where African American children and youth receive an education. If teachers are to effectively serve all students, then teacher knowledge base, disposition, and performance are indeed a "big deal."

—Gwendolyn Webb-Johnson and Patricia J. Larke

A TEACHER EDUCATOR RESPONDS . . .

The issues raised in this case are twofold: "Is there a disproportionate number of African American males in special education?" and "What difference does it make for African American males to be in special education classes?"

In response, I would ask questions that would allow the students to explore the issues and gather information from each other, from teachers, and from resources available in the library and on the Internet.

Disproportionate Issues

Are there disproportionate numbers of African American males in special education classes? The answer appears to be "yes," especially at the secondary levels. The U.S. Department of Education, Office

of Civil Rights, Elementary and Secondary School Compliance Reports for 1994 show that nationwide, 1.4 percent of total students enrolled in schools are identified as mentally retarded; when disaggregated, however, 2.6 percent of black, non-Hispanic students (not just males) are so identified. In addition, 0.8 percent of the total student enrollment is identified as emotionally disturbed (behaviorally disordered). It is noteworthy, however, that among the black, non-Hispanic population, 1.1 percent of the population is so identified. Most experts also would report that about twice as many males as females are found in special education placements. Smith (2000) also notes that minority students are underrepresented in classes for the talented and gifted.

A number of researchers, most notably Daniel Reschley and colleagues (Reschley, Tilly, & Grimes, 1999), remind us of the high correlation of poverty to disabilities, and point out that since minority groups are disproportionately represented in the lowest income groups, these small discrepancies should be expected. We might conclude that poverty, rather than race, is the variable for being at-risk for special education identification.

Placement Issues

What difference does placement in special education classes make? Special classes provide a setting in which students identified as needing assistance in learning receive the direct instruction necessary to learn the knowledge and skills to lead a successful life. However, students placed in such special education classes are less likely to be exposed to the high expectations and challenges offered in the regular classroom setting. This is most noticeable in the secondary settings, where students in special education classes begin to transition to lifetime skills rather than focusing on academic subject matter.

Applying a label on a child often brings with it a stigma that may last a lifetime. This may cause family, peers, and future employers to lower their expectations for that person's prospects for achievement and productivity, thus perpetuating the cycle of poverty and low attainment. Students placed in special education classes are at greater risk for dropping out of school, which places them at greater risk for continued dependence upon society (e.g., welfare) to meet their daily needs. On the other hand, failing to provide needed special education opportunities also may mark a student for failure.

A key element in this entire discussion, as noted by two classroom teachers from a large metropolitan area, is the necessity for a careful evaluation of the minority students' ability to learn and function in a regular academic situation—their ability to learn "new rules" of behavior upon entering school so that they might learn the academic content. Many teachers feel that disruptive students, regardless of the cause, should be removed from the regular classroom so as not to disrupt learning for the entire class.

Public Law 105-17, also known as the Individuals With Disabilities Education Act of 1997 (IDEA), provides specific guidelines for assessment and classification for assistance. Chief among these guidelines are: individualized assessments, assessments in the native language, assessments utilizing nondiscriminatory instruments and methods, and parental permission for all assessments.

The issues raised by this case are perhaps the most important issues faced by the education community today. Both new and experienced teachers must carefully consider the students we serve, our knowledge bases regarding racism and special education placements, and our educational options. Only then can we determine if the issues raised concerning disproportionate representation in tracking apply in our setting. The conclusions we reach, and our responses, will be unique to each setting.

—***Mary P. Hoy***

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QUESTIONS FOR DISCUSSION

1. What are the pros and cons of tracking for special education?
2. What are some alternatives to tracking?
3. Why do children who are placed in lower tracks rarely leave those placements as they advance through school?
4. If African American children, and particularly male African American children, are grossly overrepresented in special education classes, what can be done to correct this travesty?

Biographies of Editors, Author of Case Studies, and Respondents to Cases

A

Jerry Aldridge. Jerry Aldridge is Professor and Coordinator of Early Childhood Education at the University of Alabama at Birmingham, where he is also Project Director for the "Ready To Learn in School" Project. He is Past President of the United States National Committee of the World Organization for Early Childhood Education (OMEP), and is the editor of the "Among the Periodicals" column in ACEI's journal *Childhood Education*.

Violet Anselmini Allain. Violet Anselmini Allain is a Professor of Secondary Education and the Associate Dean of General Education at James Madison University in Harrisonburg, Virginia. Prior to her tenure at JMU, she was a classroom teacher in Chicago, Illinois, and Columbus, Ohio, and a teaching assistant at Ohio State University, where she completed her graduate work. Her professional interests include action research, the case-based method of instruction, and multicultural education, with a focus on education issues affecting gay and lesbian students.

B

Anthony G. Baxter. Anthony G. Baxter currently serves as an Assistant Professor, teaching educational research methods and statistics, at the University of Massachusetts–Boston's Leadership in Urban Schools' doctoral program. In his former position in teacher education, he taught measurement and evaluation, research methods, and directed the student teaching component of a large urban program. An educational psychologist, Baxter currently serves as a research consultant for a number of public institutions that are collaborating on public school reform in Boston-area schools, including UMass Boston, the LAB at Brown University, and the Boston Public School Department. Baxter's research interests include urban school program evaluation, the evaluation of collaborative intersegmental school reform programs, and the history of reform in African American education.

Jacqueline Blackwell. Jacqueline Blackwell is Associate Professor of Early Childhood/Elementary Education and Program Coordinator for undergraduate and graduate Early Childhood Education Programs at Indiana University School of Education (IUPUI Campus) in Indianapolis. For the past six years, Blackwell has developed early childhood education classes to offer via distance education. (An online syllabi is available at www.iupui.edu/~earlyed.) Currently, Blackwell is Chair, IUPUI Center for Young Children Advisory Board; selected member, Pilot National Early Childhood Higher Education Faculty Initiative Institute 2001-2002; and team member, Early Childhood Education Accreditation Guidelines for the National Study of School Evaluation (ACEI representative). From 1996-99, Blackwell served as Vice President Representing Infancy/Early Childhood for the Association for Childhood Education International, and is currently President Elect for ACEI.

Christie Bowen. Christie Bowen is a doctoral student in the Department of Early Childhood Education at Georgia State University in Atlanta and a Clinical Instructor in the Curriculum and Instruction Department at Southern Illinois University Carbondale (SIUC). As a constructivist teacher, she values the democratic process in the classroom and believes that providing students with a voice is imperative.

She has had the privilege of applying these principles to models of student teaching supervision at Georgia State and SIUC.

Nichelle Boyd. Nichelle Boyd is a graduate student working on her doctorate in curriculum and instruction, with an emphasis in elementary education, at the University of Mississippi in University, Mississippi. She taught for five years in the Memphis City Schools and for one year in the Birmingham Public Schools. She has taught special education and has been a reading tutor for the "Successful for All" reading program. She is currently a graduate instructor at the University of Mississippi.

John A. Bucci. John A. Bucci is Dean of the School of Education and a Professor of Education at Rhode Island College in Providence. He taught high school, served as a high school and college administrator, and currently teaches foundations of education courses. He is past Vice President of Kappa Delta Pi, an international education honor society, and has been active in the Association of Teacher Educators and the National Dropout Prevention Network. His recent publications have focused on dropout prevention, teacher decision-making, and school-based social services.

C

Charles Calhoun. Charles Calhoun is Assistant Dean for Urban Affairs in the School of Education at The University of Alabama at Birmingham. His primary teaching area is elementary mathematics methods. Before coming to UAB, Charles was an elementary school teacher in Decatur, Georgia, and taught at the University of Texas at Tyler. He is a graduate of Earlham College (bachelor of arts) and Georgia State University (master's and doctorate degrees).

Fredda Carroll. Fredda Carroll is an Associate Professor at the University of Arkansas at Pine Bluff. She teaches cultural diversity, children's literature, and special education courses. Carroll is a member of the Association for Childhood Education International, National Association for the Education of Young Children, and Phi Delta Kappa. Her interests include multicultural education, teacher education, and special education issues.

Sunya T. Collier. Sunya T. Collier is an Assistant Professor of Early Childhood/Elementary Education at Georgia State University in Atlanta. She is co-creator of the Developmental Cohort Model preservice teacher education program, in which she currently teaches social studies, cultural diversity, child development, and foundations of education. Her research includes a focus on the effect of student teaching abroad on preservice teachers' cultural sensibility.

Jackie L. Cox. Jackie L. Cox is currently an instructor in the Department of Curriculum and Instruction for the College of Education and Human Services at Southern Illinois University in Carbondale. Prior to this position, she was a Center Coordinator for the College of Education at Southern Illinois University. Cox was a teacher at Carbondale Elementary School District #95 for 20 years. During her teaching career, she taught grade 4, developmental reading for grades 1-3, special education for grades 4-6, and the academically talented for grades 2-6. Throughout her career, Cox has presented at professional conferences, conducted workshops, and published a variety of materials relevant to mathematics education. Cox is a member of several professional organizations. She has served on the board of the Illinois Council of Teachers of Mathematics, and co-authored the *ICTM Bulletin* for six years. She is a recipient of the Illinois State Board of Education Goals 2000 Grant for Preservice Teacher Education, the Presidential Award for Excellence in Science and Mathematics Teaching at the elementary level, and the

Illinois Mathematics and Science Academy IMPACT II Disseminator Grant Award. Cox holds bachelor of science degrees in elementary education and special education, a master's degree in mathematics education, and a doctorate in teacher education supervision from Southern Illinois University at Carbondale.

D

Dorethea Davis. Dorethea Davis is an Assistant Professor and the Director of the Walton Delta Teacher Scholars Program in the School of Education at the University of Arkansas at Pine Bluff. She is a member of Kappa Delta Pi, the Association for Supervision and Curriculum Development, and the Association for Childhood Education International. Her research interests include multicultural education, teacher recruitment, and intergenerational education.

Erskine S. Dottin. Erskine S. Dottin is a Professor in the Department of Educational Leadership and Policy Studies at Florida International University in Tallahassee, where he plies his instructional wares in the area of social foundations of education. A Ph.D. graduate of Miami University of Ohio, he has been instrumental in promoting the cause of humanistic education through books, articles, and programs. He developed the *Humanistic Climate Scale*, and wrote the play *Tecumba*, which has been performed by elementary school students in Miami, Florida, and high school students in Pensacola, Florida. He also has developed a problem-solving process conducive to helping preservice and inservice teachers enhance their critical thinking abilities and solve classroom problems.

Gwendolyn M. Duhon. Gwendolyn M. Duhon is currently an Assistant Professor in the Department of Teacher Education in the Burton College of Education at McNeese State University in Lake Charles, Louisiana. She is an author, editor, and poet who has published eight books and numerous articles on professional education topics. She is a guest columnist for an electronic magazine that focuses on empowerment and self-motivation. She recently received an endowed professorship, the Palermo Professorship in Education, from McNeese State University to conduct research in the area of teacher and student empowerment. She has presented her research at national, regional, state, and local conferences, and has been a keynote speaker at several of those conferences. She has an extensive background in curriculum and instruction, counselor education, and teacher training. Duhon holds national board certification in counseling and is both a certified classroom teacher and a certified school counselor. She has served as an educational consultant for many organizations and agencies, and serves on the executive boards of several community organizations, including the Bayou Council Girl Scouts of America and the Louisiana Association of Teacher Educators. As a consultant, she has conducted workshops and inservices for both preservice and classroom teachers. She has conducted research in the areas of post baccalaureate certification, para-educator training, teacher empowerment, and family counseling.

Rose M. Duhon-Sells. Rose M. Duhon-Sells is Senior Vice President at Union Institute and University in Cincinnati, Ohio. She serves as Chairperson of NAACP Education Committee for the Lake Charles, Louisiana, chapter. She is founder and first President of the National Association for Multicultural Education. She was the first Louisianan and the first African American to be elected National President of the Association of Teacher Educators (1995-96) in the organization's 76 years of existence. She has over 25 years of experience as a professional educator, including Head Start teacher, elementary school teacher, mental health counselor, superintendent, professor, and university dean. Duhon-Sells has published on the following topics: youth violence, multicultural education, family life education,

and parental skills for parents of color. She has published *Peace Education Focused on Self Science*.

E

Carol B. Egan. Carol B. Egan has degrees from the State University of New York College at Geneseo, and from Syracuse University. She has been involved in education as both a teacher (grades 4 and 6; gifted grades 3-6), in New York and Pennsylvania, and as a coordinator/supervisor of gifted programs for K-12, in Ohio and Pennsylvania. She has been very involved in teacher inservice, especially in methods for teaching and reaching those children who may not learn through traditional avenues. A presenter at numerous educational conferences, both locally and nationally, Egan's focus has been on helping teachers meet the needs of nontraditional learners, especially at the elementary and middle school levels.

G

Bessie L. Gage. Bessie L. Gage is Associate Professor of Education and Chair of the Department of Education at Johnson C. Smith University in Charlotte, North Carolina. Her areas of interest and research are diversity, multicultural literature, teacher education, early childhood education, children's play, accreditation, and standards-based education. She holds a bachelor's degree in child development and preschool education from South Carolina State College, a master's in early childhood education from Atlanta University, and a doctorate in curriculum and instruction with a specialization in early childhood education from Southern Illinois University at Carbondale. In 1997, she received the annual Nations Bank Par Excellence Teaching Award at Johnson C. Smith University. She serves on the National Council for Accreditation of Teacher Education Board of Examiners. She is President of the North Carolina Association of Colleges for Teacher Education. For the past 11 years, she has been actively involved on committees and participated in other activities within the Association for Childhood Education International and is currently Vice President Representing Infancy/Early Childhood.

Anne Richardson Gayles-Felton. Anne Richardson Gayles-Felton is a Professor of Secondary Education in the Graduate School at Florida A&M University, in Tallahassee, Florida. She has served on many high-level local, national, and regional committees, commissions, and boards. She served a three-year term on the Task Force Committee on Teacher Education for the Board of Regents, University System of Florida; a three-year term on the State Board of Independent Colleges and Universities; and she served as a Special Consultant to the Governor's Commission on Quality Education in Florida. She also served as a member of the State Board Education Advisory Committee on the Education of Blacks in Florida; and as a member of the "Master Teacher" Commission of the Association of Teacher Educators. She has received many awards for professional excellence, having been honored as one of the Seventy Leaders in Teacher Education by the Association of Teacher Educators; was invited to present a paper on multicultural education to the 1996 World Assembly of the International Council on Education for Teaching, and to the annual conference of the European Association of Teacher Educators. She is a prolific writer, authoring 59 articles, six research studies, two monographs, and co-authoring three additional monographs. Her writings and research activities have focused upon quality teaching and learning and multiculturalism.

Kimberly Gray. Kimberly Gray is Assistant Professor of Elementary Education at Southern Illinois University, Carbondale. Her publications and research have focused on education reform, organizational change, and integrated curriculum and instruction.

Cathy Gutierrez-Gomez. Cathy Gutierrez-Gomez lives in Albuquerque, New Mexico, and teaches at the University of New Mexico in Albuquerque, in the Early Childhood Multicultural Education program within the College of Education. Presently, she teaches "The Social, Political, and Cultural Context of Children and Families." She is an early childhood education consultant, specializing in multicultural education, language and literacy development, and parent involvement. Gutierrez-Gomez is a National Association for the Education of Young Children Multicultural Panel member and has served in various capacities with organizations involved in addressing cultural diversity and racism issues, including the Anti-Defamation League of B'nai B'rith (Dallas, Texas). Gutierrez-Gomez has 18 years of experience working with early childhood programs, including Head Start and private child care. She currently is serving as Board Advisor for Peacemakers, which focuses on helping Native American youth develop a cultural identity and leadership skills. Her research and writing interests focus on identifying practical ways to teach educators about incorporating diversity into the classroom, as well as on the language and literacy development of young learners, especially English as a second language learners.

H

Phyllis Y. Hammonds. Phyllis Y. Hammonds is an educational consultant who provides training and technical assistance to educational institutions (public/private) and nonprofit organizations across the nation. She has over 20 years of experience working with Head Start programs in the areas of early childhood education, family/parent involvement, cultural diversity, staff development, and family literacy. Hammonds is a doctoral degree student in curriculum and instruction with a specialty in reading and language studies at Southern Illinois University at Carbondale.

Robert D. Hilliard. Robert D. Hilliard is an Associate Professor in the Department of Curriculum and Instruction at the State University of West Georgia. He has served as Director of Professional Development Schools at West Georgia, and has held the positions of Director of Field Experiences (at two universities) and of Central Office Administrator (at a public school). Hilliard has served on the Board of Directors for the Association of Teacher Educators and on the Professional Preparation and Certification Committee for the National Middle School Association. His professional interests include diversity education (multicultural, gender, and inclusion), middle level education, supervision, management, and motivation.

Charlotte Holley. Charlotte Holley is an education consultant specializing in English/language arts. She has taught at a variety of institutions, including the University of Alabama at Birmingham, Alabama A&M University, Faulkner University, and Gadsden State Community College. Prior to higher education, she was involved in secondary education as a classroom teacher, department chairperson, administrative assistant, director of accreditation activities, and director of desegregation activities. An advocate of distance learning, she taught courses via closed-circuit television at both the secondary and higher education levels. Her career honors include being nominated Outstanding Young Educator, Teacher of the Year, and WMGJ Heritage Scholar. She was inducted into the Teacher Hall of Fame and served as education spokesperson for the district. She has presented at numerous national and international conferences, in addition to conducting education workshops. Holley received degrees from Spelman College, Jacksonville State University, and the University of Alabama.

Mary P. Hoy. Mary P. Hoy, a former classroom teacher, has degrees in education from Iowa State University in Ames, Iowa, and University of Iowa in Iowa City. She has taught regular and special educa-

tion classes for students ages 5-21, and has prepared preservice and inservice teachers for special education placements. She has worked closely with rural, suburban, and urban schools. She served as Assistant Dean of the College of Education, Iowa State University; Dean of the College of Education, Fort Hays State University, Hays, Kansas; Dean of the School of Education, Marquette University, Milwaukee, Wisconsin; and Associate Dean for Medical Education and Assessment, University of Health Sciences, Kansas City, Missouri. She has conducted research in the areas of individual assessments, reinforcers, child abuse, use of technology for teacher education, and school vouchers. Hoy served on the founding Board of Trustees of the Milwaukee Academy of Science, a charter school, has been actively involved in both Kansas and Wisconsin in the development of standards for teacher licensure, and has served on numerous local, state, and national boards.

J

Lijun Jin. Lijun Jin, Assistant Professor in the Department of Elementary Education at Towson University in Towson, Maryland, teaches undergraduate literacy courses, as well as a graduate multicultural education course. One of her research interests is using case studies as a tool to enhance preservice teachers' reflective thinking ability.

Linda Walls Joshua. Linda Walls Joshua is an Associate Professor at the University of Arkansas at Pine Bluff. She teaches assessment, human development, and educational psychology courses. She is a member of the Intermediate/Middle Childhood Committee within the Association for Childhood Education International. Her research interests include alternative assessment and sociocultural influences on development.

K

Lynn Kirkland. Lynn Kirkland is an Assistant Professor of Early Childhood at the University of Alabama at Birmingham. Before coming to the university, she was a kindergarten teacher. Professionally, her interests lie in the areas of early literacy, critical theory, and aesthetic education.

Beverly J. Klug. Beverly J. Klug is an Associate Professor of Education in the College of Education at Idaho State University in Pocatello. She has been active for over 25 years in the field of education at the elementary, secondary, and post-secondary levels. Klug has researched many areas of multiculturalism and teacher education, as well as literacy development for all. She has been an active member in professional organizations, always striving to raise awareness of issues concerning diversity and social justice.

L

Patricia J. Larke. Patricia J. Larke is a Professor and Coordinator of Graduate Programs in the Department of Teaching, Learning, and Culture at Texas A&M University, College Station, Texas. She developed the Multicultural Mentorship Project, and teaches graduate courses in multicultural education. She is a member of the Board of the National Association for Multicultural Education (NAME) and the National Council for Accreditation of Teacher Education (NCATE) Board of Examiners. Her research interests are multicultural education, educating teachers for diverse classrooms, and issues concerning teachers of color.

Carl E. Leslie. Carl E. Leslie has been Supervisor for Field Experiences in the Education Department at Shaw University in Raleigh, North Carolina. He supervises student teachers and early field experience

students for grades kindergarten through 12. He has been a homebound teacher and substitute teacher for kindergarten through 12th grades. Before moving to the university level, he taught 4th grade for 10 years and 6th grade for three years. He was an Assistant Professor of Early Childhood Education at Norfolk State University in Norfolk, Virginia. In 1979, he received a bachelor of arts degree from Livingstone College. He received a master of science degree in education in 1982 from Kansas State University in Manhattan, Kansas, and a master of science degree in urban affairs and policy analysis in 1985 from Southern Illinois University at Edwardsville. In 1995, he received a doctorate from Southern Illinois University at Carbondale.

Betty Lightfoot. Betty Lightfoot, an active member of the National Education Association, is a kindergarten teacher in a nationally recognized Title I school in Tucson, Arizona. In this school, more than 90 percent of the students participate in the free and reduced school lunch program. She is a nationally certified Reading Recovery teacher and has advanced degrees from The Ohio State University in Columbus. She is actively involved in professional development programs for her school district as a trainer of new and experienced teachers and as a Career Ladder key coordinator in her school district. At the state level, she is very involved as an evaluator and chair of visiting accreditation teams for pre-K-12 schools for the Arizona North Central Association. At the national level, she presents and facilitates leadership training for women members of the National Education Association. She is also currently serving on the National Council for Accreditation of Teacher Education (NCATE) Board of Appeals. In 2001, Lightfoot achieved National Board Certification as an Early Childhood Generalist. She was named Los Niños Elementary School Teacher of the Year and Sunnyside School District Teacher of the Year. Finally, she was recognized as one of Southern Arizona's Top 100 Outstanding Women.

Diógenes Cândido de Lima. Diógenes Cândido de Lima has a doctorate in education, with a concentration in reading and language studies, from the Department of Curriculum and Instruction at Southern Illinois University, Carbondale, Illinois. He is currently the Chair of the Department of Linguistics and Literary Studies at UESB (Southwestern State University of Bahia) in Vitória da Conquista, Bahia, Brazil, where he also works preparing English-as-a-foreign language (EFL) teachers, as well as Portuguese teachers. His areas of research are second language acquisition, culture and language teaching, and teacher preparation. He is a member of the Brazilian National Accreditation Commission for Higher Education in the Humanities.

Fannye E. Love. Fannye E. Love has been involved with children for more than three decades at the elementary, intermediate, and higher education levels. She has worked as a classroom teacher, reading supervisor/specialist, and college professor. Presently, she is Chair of the Department of Curriculum and Instruction and Professor of Elementary Education at the University of Mississippi in University, Mississippi. Her research interests are in the areas of diversity, parental involvement, safe schools, mentoring, and urban education.

M

Francine Giles Madrey. Francine Giles Madrey is an Associate Professor of Education in the Department of Education at Winston-Salem State University in Winston-Salem, North Carolina. She has been an administrator in higher education for 15 years and on the faculty for five years. Her interests include cultural diversity and equal educational opportunity for all students. She has a bachelor's degree in social welfare from the University of Tennessee at Martin, a master's degree in guidance and personnel from the University of Memphis, and a doctorate in student personnel work in higher education from

Ohio State University. She serves on the board of directors for Goodwill Industries Northwest North Carolina and Girl Scouts Tarheel Triad.

Angel Marjanovich. Angel Marjanovich is a graduate of Southern Illinois University Carbondale. She has a bachelor of science degree in elementary education with a minor in math, and the following endorsements: middle school, language arts, and social studies. Since graduation, she has been a substitute teacher in Sparta, Illinois, and is currently a 6th-grade teacher at Unity Point School in Carbondale, Illinois. She is also a youth leader and works with the junior high and high school age groups in her church.

Paula S. Martin. Paula S. Martin is currently the Grade 7 House Administrator at the Pollard Middle School in Needham, Massachusetts. Prior to assuming this position, Martin was the Middle School Coordinator for the Needham METCO program, and a computer teacher, teaching computer skills, programming, and multimedia for grades 6 through 8. Before entering the education profession, she served as a corporate production manager, outplacement consultant, and human resources manager for several large corporations. Currently, Martin serves as a member of the Instructor Corp of Empowering Multicultural Initiatives (EMI), an educational collaborative of 10 Massachusetts suburban school districts working to address the achievement gap between black and white students through antiracist professional development for teachers. Martin received her bachelor of arts degree from Keuka College, her master's degree from State University of New York Buffalo, and her doctorate from University of Massachusetts, Boston. Her research focused on the impact of antiracism professional development on white privilege awareness and racial development in white educators.

P. Rudy Mattai. P. Rudy Mattai is Professor of Educational Foundations and Director, Center for Interdisciplinary Applied Research in Urban Issues at the State University of New York (SUNY)–College at Buffalo. He received a doctorate in foundations of education and international and comparative education from the University of Pittsburgh. He is the recipient of several academic awards and grants, including a FIPSE Comprehensive Program award, a NEH Fellowship, and the President's Award for Excellence in Scholarship and Research at SUNY–College at Buffalo. His major research and publications are in the area of cultural diversity. He is currently the editor of *Educational Planning*, the official journal of the International Society of Educational Planning, and also serves on the Editorial Advisory Board of *Multicultural Perspectives*, the official journal of the National Association for Multicultural Studies.

D. John McIntyre. D. John McIntyre is Associate Dean for Teacher Education and School Partnerships at Southern Illinois University Carbondale. He also is a professor in the Department of Curriculum and Instruction. He received his undergraduate degree from Otterbein College, his master's degree from Ohio State University, and his doctorate from Syracuse University. McIntyre has published numerous articles and book chapters in the area of teacher education. He is a past co-editor of the *ATE Research Yearbook in Teacher Education* and has received that organization's Distinguished Researcher Award.

Phil Metcalf. Phil Metcalf has been an educator for 31 years. He received his bachelor's degree from Ball State University in Muncie, Indiana, and his master's degree from St. Francis University. He was a mathematics teacher for 13 years at Milford Junior High, a mathematics teacher and department

chair at Wawasee High School for 13 years, a visiting professor at Ball State University for 2 years, and for the past 3 years has served as the Career and Technical Coordinator for Wawasee Career and Technical Cooperative. He has been active in the education profession by serving on the Indiana Professional Standards Board for 8 years and serving as its chair for 5 years, serving as local association bargaining chairperson for 20 years, by being a member of the Indiana State Teachers Association Board of Directors for 8 years, and serving on the National Council for Accreditation of Teacher Educators Board of Examiners for 5 years. He is now a member of the NCATE Unit Accreditation Board, serves on the Ball State University Teachers College Alumni Board, and is a member of the Butler University College of Education Board of Visitors. As a result of his efforts, Metcalf was recognized by the Governor of Indiana and presented the Sagamore of the Wabash—the highest honor the Governor can award to an Indiana citizen.

Barbara Meyers. Barbara Meyers is an Associate Professor of Early Childhood Education at Georgia State University in Atlanta. Her educational research interests include: preservice teacher development, family involvement, prevention of dropout and violence, and shared decision making.

Loren Miller. Loren Miller currently teaches 4th grade at Cooper Elementary School, in Fort Dodge, Iowa. He has served as university liaison between The University of Northern Iowa and student teachers assigned to the Fort Dodge Community School System, as a student teacher supervisor for Northern Iowa, and as student teacher coop. Miller has taught for 30 years.

Jill Mizell. Jill Mizell is an Assistant Professor in the Department of Curriculum and Instruction at the State University of West Georgia, where she teaches critical issues in curriculum and math methods courses. She received her doctorate from the University of Georgia in 1999. She has worked as both a classroom teacher and a guidance counselor in the state of Florida. She is also a member of the American Educational Research Association, Eastern Educational Research Association, Professional Association of Georgia Educators, Phi Delta Kappa, and the National Council of Teachers of Mathematics. She has conducted research and has made presentations regarding equity in education.

Deborah A. Moberly. Deborah A. Moberly is an Assistant Professor in the Department of Elementary, Early and Special Education at Southeast Missouri State University, Cape Girardeau, Missouri. She specializes in early childhood education, curriculum, teacher education, and family involvement, and she has taught university courses for 19 years. Her research agenda focuses on the development of the reflective practitioner. She has been a kindergarten teacher, an administrator of private day care centers and university clinical laboratories, and a coordinator and supervisor of prekindergarten teachers and parent educators. Moberly is a program reviewer for ACEI/NCATE, a facilitator for teacher candidates seeking National Board Certification, and the treasurer for the Missouri Association of Early Childhood Teacher Educators.

Cathy Mogharreban. Cathy Mogharreban is an Associate Professor of Early Childhood Education in the Department of Curriculum and Instruction at Southern Illinois University at Carbondale. Her specialization areas include moral development and character education, cultural diversity, school readiness, teacher education, and family literacy. She is involved in professional organizations, including the Association for Childhood Education International, National Association for the Education of Young Children, and has served on the Executive Board of the United States National Committee of the World Organization for Early Childhood Education.

Harry Morgan. Harry Morgan is Professor of Early Childhood Education at the State University of West Georgia. He completed his graduate studies at The University of Massachusetts, Amherst, and The University of Wisconsin, Madison. His latest books include *Historical Perspectives on the Education of Black Children*, 1995; *Cognitive Styles and Classroom Learning*, 1997; and *The Imagination of Early Childhood Education*, 1999.

Laurie Mullen. Laurie Mullen is an Assistant Professor in the Department of Secondary, Higher, and Foundations of Education at Ball State University, Teachers College in Muncie, Indiana. Her interests include the process of learning to teach, the culture of schools, and computer technologies in teaching and learning. She teaches courses on pedagogy and educational technology at the undergraduate and graduate levels.

N

Kathryn Newman. Kathryn Newman is a Professor of Teacher Education and Special Education at Grambling State University in Grambling, Louisiana. She has over 10 years of experience in higher education, teaching at all levels from undergraduate to doctoral. She has taught assessment, special education, and sociocultural classes in higher education. Additionally, she works as part of a team dealing with test preparation for teacher candidates taking Praxis I and Praxis II. She is the author of several chapters in books about teacher education, and has made numerous presentations at university, state, regional, and national conferences.

P

Terrell M. Peace. Terrell M. Peace is Director of Teacher Education and Department Chair at Huntington College in Huntington, Indiana. Education majors (all undergraduates) make up about one fourth of the student body. Prior to this position, he worked 11 years in a graduate school position, but moved to Huntington because he wanted to work directly with preservice teachers. The "motto" that he uses with his students is "You can make a difference!" He believes they can make a difference because teachers made a huge difference in his life, challenging him to move beyond his world and his personal circumstances. He believes that teachers can, and must, make a difference in helping students move beyond the power and the effects of racism.

Q

James D. Quisenberry. James D. Quisenberry is Associate Professor Emeritus, Department of Curriculum and Instruction, Southern Illinois University at Carbondale. His teaching career included courses in children's literature, English language arts methods, bilingual education, multicultural education, German language and culture, parent involvement, and computers in the classroom. He has advised many international students in English as a second language in the reading/language studies graduate students' programs in curriculum and instruction. In his early years of teaching at SIUC, he administered the Block Program for pre-student teaching and supervised student teachers. He is Director Emeritus of International Programs and Services at SIUC, serving there during his last seven years at SIUC. He has taught all levels, from preschool through high school, and from freshman college through retired professors. He is an active, long-time member of ACEI, having served as Chair of the Publications Committee for several terms, and is currently a member of the International/Intercultural Committee.

Jill Quisenberry. Jill Quisenberry is a primary teacher at Flossie Wiley Elementary School in Urbana, Illinois, a school that practices inclusion and has a diverse student body. She has been teaching since

1989, and at Wiley Elementary since 1991. Quisenberry has a master's degree in special education with a focus on collaborative resource teaching. She serves on the Board of Directors of the Orphem Children's Science Museum in Champaign, Illinois, and is Chair of the museum's Exhibits Committee.

Nancy L. Quisenberry. Nancy L. Quisenberry is Dean Emerita of the College of Education and Professor Emerita in the Department of Curriculum and Instruction at Southern Illinois University at Carbondale. She has degrees from Indiana State University and Indiana University in the fields of home economics and elementary education (early childhood/linguistics). Her major areas of teaching and research are early childhood, language arts/language development, and teacher education. She is the author of three books, numerous journal articles, chapters in books, and reports. She has served as a member of the National Council for Accreditation of Teacher Education Board of Examiners for 10 years, a member of the Board of Directors of the American Association for Colleges of Teacher Education for two terms, Folio Coordinator for Elementary Education NCATE Folios for the Association for Childhood Education International, Treasurer of the U.S. National Committee to the World Organization of Early Childhood Educators (OMEP), Secretary-Treasurer and presently President of the Association for Childhood Education International, and President of the International Council on Education for Teaching. She served as Chair of the Commission on Racism From a Healing Perspective for the Association of Teacher Educators.

R

Julie Rainer. Julie Rainer taught preschool and kindergarten for eight years. Four of those years were in a multiage (ages 4 to 6) classroom. Currently, she coordinates and teaches in a collaborative graduate program in early childhood education at Georgia State University in Atlanta. She works with elementary teachers in the areas of mathematics and action research. Her research focuses on constructivist theory and its application to teacher education and elementary classrooms. She is co-editor of the *ATE Teacher Education Yearbook* (Vols. IX, X, and XI).

Maria G. Ramirez. Maria G. Ramirez is an Associate Professor in the Department of Curriculum and Instruction in the College of Education at the University of Nevada, Las Vegas. Her teaching and research focus primarily on second language pedagogy and cultural diversity. She has served on several boards and panels, including the Bilingual ExCET (Examination for the Certification of Educators in Texas), the OPI (Oral Proficiency Interview), and the LPI (Language Proficiency Interview) Panels. She currently serves on the Board of Directors of HABLE (Hispanic Association for Bilingual and Literacy Education). She was a member of the Board of Editors, *Journal of Educational Issues of Language Minority Students*, at Boise State University. She has co-authored several ESL curriculum books, contributed to journals, provided reports to governmental agencies and school districts, delivered papers at professional national and international conferences, and served as the principal investigator of several federal grants from the U.S. Department of Education.

S

Art Sanchez. Art Sanchez is currently an organizational consultant working with local affiliates of the Arizona Education Association and the National Education Association. He is working to design and implement performance pay systems, mentor programs for new and experienced teachers, and numerous other programs for public school employees. Prior to moving to Arizona in 2000, Sanchez taught elementary school physical education in Longmont, Colorado. During his last six years in Colorado, Sanchez was also Vice President of the Colorado Education Association, the state affiliate of the Na-

tional Education Association. He has been involved in numerous professional activities over the years, including five years spent on the NEA's Professional Standards and Practice Committee, during which he helped move the NEA forward on such topics as the professional development continuum for teachers, distance learning and virtual education, peer assistance and review, and policy and program recommendations for various compensation systems for education employees. He was also a member of the National Council of Accreditation for Teacher Education Unit Accreditation Board and the Standards Committee for three years. In this venue, he worked to make accreditation standards and decisions more performance-oriented, reliable, and valid through his work on NCATE 2000.

Ruth R. Saxton. Ruth Saxton has been on the faculty of Georgia State University in Atlanta since 1990, training teachers in early childhood education. Prior to her move to Georgia, she served as the Head of Teacher Education at Butler University in Indianapolis, Indiana, and as Assistant Dean of Curriculum and Instruction at Indiana State University in Terre Haute. For a number of years early in her career, Saxton taught young children in California schools, where she also completed a doctorate in educational psychology and early childhood education at University of California Berkeley (1980). As an expert in the field of multicultural and anti-bias education, she has been a consultant to numerous school systems, textbook publishing companies, and civic organizations. She has been an advocate of diversity education for teachers and students for over 25 years. Saxton is African American of biracial heritage.

Carla Cooper Shaw. Upon graduation from college, Carla Cooper Shaw taught in a junior high school in inner-city Memphis. After obtaining a master's degree with a specialization in the education of the "gifted disadvantaged," she worked at the Texas School for the Deaf—first as the resource teacher for the Talented and Gifted Project and later as the instructional computing coordinator. After receiving a doctorate from Southern Illinois University, she moved on to teach with the faculty of Secondary Education in the Department of Curriculum and Instruction at Northern Illinois University in DeKalb. In addition to teaching instructional theory and methods courses, Shaw has taught a graduate course in multicultural education numerous times, and much of her research has been related to the education of teachers for diversity.

Bobbie C. Smothers. Bobbie C. Smothers is Assistant Professor and Coordinator of K-12 Leadership Programs at The University of Mississippi in Oxford. Her research interests include effective schools, effective teaching, and school governance. She serves as President of the Zeta Eta chapter of Kappa Delta Pi and was selected as 2000 School of Education Outstanding Teacher of the Year.

T

Porter Lee Troutman, Jr. Porter Lee Troutman, Jr. is a Professor in the Instructional and Curriculum Department in the College of Education at University of Nevada, Las Vegas. He teaches courses in multicultural education and elementary education. Troutman has served as Director of Teacher Corps, Student Teaching and chaired the COE Diversity Committee, ATE SIG (Special Interest Group) in MCE, ATE Association Development Committee. He is one of the original founders of NAME (National Association of Multicultural Education) and recently established a NAME state chapter in Nevada. Troutman also received a Fulbright Hayes Fellowship to study diversity and culture in Singapore. He is a member of the Association of Teacher Educators Commission on Racism and the ATE/NCSS Commission on Social Justice. Troutman has authored a number articles, monographs, and book chapters dealing with diversity. His research is in transformative curriculum in an integrative context.

Neari François Warner. Neari François Warner presently serves as Acting President at Grambling State University in Grambling, Louisiana. She also served GSU as Provost and Vice President for Academic Affairs, Vice President for Development and University Relations, Interim Vice President for Student Affairs, and Assistant Vice President for Academic Affairs. A tenured professor in the Department of Educational Leadership, she has served as consultant, lecturer, and presenter at seminars and major conferences throughout the state and in various areas of the country. She is a member of many professional, civic, and social organizations. In addition to serving in leadership positions in many of these groups, she has been appointed to special boards and commissions at the local, state, and national levels. Most recently, she has been elected Secretary of the Conference of Louisiana Colleges and Universities, and has been appointed to the Board of Directors of the Louisiana Endowment for the Humanities. She has been the recipient of numerous awards, honors, and citations for her contributions and involvement in educational, civic, and community projects and activities. She received degrees from Grambling State University, Atlanta University in Atlanta, Georgia, and Louisiana State University at Baton Rouge.

Claudia A. Warren. Claudia A. Warren is an Associate Professor of Education and Coordinator of the Birth-Kindergarten Education Program at Winston-Salem State University, Winston-Salem, North Carolina. She holds degrees from Southern Illinois University at Carbondale, North Carolina Agricultural and Technical State University, and Winston-Salem State University. She taught in the North Carolina High Point City Schools for seven years, and she also has directed early childhood education center programs, including two initial Head Start summer programs. Over the years, she has conducted inservice professional development workshops for teachers and others working with young children. Her areas of interest and research include early childhood education, parent education, diversity in programs for young children, and staff development. Her community service activities include serving on the Board of Work/Family Resource Center of Winston-Salem Forsyth County, member of the Scholarship Committee, a member of Winston-Salem Forsyth County Early Childhood Partnership/Smart Start; member of the Winston-Salem Forsyth County Early Childhood Partnership/Smart Start Committee; and a member of the Walking the Walk Leadership Partners. Currently, she is on the Diversity Concerns Committee of the Association for Childhood Education International.

Sally Washburn. Sally Washburn is a special education resource teacher in Carbondale, Illinois. She teaches 6th-graders who have learning disabilities and/or behavior disorders. She has bachelor's and master's degrees in special education, and certificates in elementary education, EMH, LD, BD, and administration.

Adrian Watkins. Adrian Watkins has been a secondary science teacher for 20 years. She is currently teaching integrated physics and chemistry at Killeen High School in Killeen, Texas. Killeen High School educates many students from Fort Hood, a military installation. She encounters students from many ethnic backgrounds. She uses a variety of techniques in her classroom to help heal racism.

Gwendolyn Webb-Johnson. Gwendolyn Webb-Johnson is currently an Assistant Professor of Special Education at the University of Texas at Austin. She teaches graduate and undergraduate courses in behavior management, individual differences, characteristics of learning disabilities and behavior disorders, and multicultural education. Her research interests are in the areas of teacher development; culturally respectful, relevant, and responsive pedagogy; and disproportionate representation of learners of color in special education.

Elizabeth A. Wilkins. Elizabeth A. Wilkins is an Associate Professor and Graduate Director of the master's program in Secondary Education at Towson University in Towson, Maryland. She has taught in secondary schools and institutions of higher education in both Illinois and Maryland for 15 years. Her work in and publications about professional development schools, and supervision and mentoring of student teachers, has given her insight into building successful practicum experiences. Wilkins has experience in directing national and state grants that focus on professional development schools, migrant education, and the recruitment of teachers in the areas of math, science, and technology.

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Association for Childhood Education International
17904 Georgia Ave., Ste. 215, Olney, MD 20832
800-423-3563 • www.acei.org

Association of Teacher Educators
1900 Association Dr., Ste. ATE, Reston, VA 20191
703-620-3110

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